THE

CHRISTIAN ADVOCATE.

MARCH, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIX.

We are now to consider what is forbidden in the first commandment. "The first commandment (says our Catechism) forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and glory to any other which is due to him alone."

It will readily be perceived by all who carefully attend to this answer, that it consists of two parts:—First; it affirms that this commandment forbids a denial of the being, or a refusal of the suitable worship, of the true God. Secondly; that it also forbids the giving of that worship and glory to any being, or object, which is due to the true God alone. The subject matter of these prohibitions may be expressed in two words, ATHEISM and IDOLATRY. Let us briefly consider each of these; keeping in mind that our principal object here is, to show in what these sins consist, or the various kinds or instances of them—The guilt incurred by the commission of these sins, will be more particularly considered in discussing the next answer.

I. The first commandment forbids ATHEISM. This term is derived from two Greek words (α θεος), the meaning of which is, *without God*, that is, without the true God. An atheist, therefore, is one who denies, or refuses to acknowledge and worship, the true God. This description will embrace a considerable variety of character, which we shall endeavour briefly to exhibit and illustrate.

Atheists are commonly, and justly, divided into two great classes—*speculative* and *practical*. Speculative atheists are of various kinds—

1. Those who explicitly and understandingly deny AN INTELLIGENT *first cause of all things;* and profess to believe that the material universe, as we now behold it, is eternal; or that matter is eternal, and assumed its present form by chance, or by a fortuitous concourse of atoms, or by something which they call *fate;* or else that it is self created; and that all sentient beings, as they now exist, have either existed eternally, or are self created, or that they came into being by certain operations or combinations of matter, which they suppose is endued with something which they call *a plastick nature.* These are the opinions which are denominated *pure atheism:* And they are so ineffably absurd and difficult to believe, and the indications of con-

summate wisdom, design and contrivance, are so strikingly visible in all that we behold, and the impression on the human mind of some great and intelligent first cause, is so early, and general, and powerful, that many have very seriously questioned, whether there ever was a speculative atheist, of the kind or character which we here consider. It has been supposed that the avowal of the monstrous notions we have mentioned, has proceeded from affectation of singularity at first, and has afterwards been persisted in from pride and obstinacy, while there has been no real conviction of the understanding at all —no deliberate and settled belief, of what is so abhorrent to all reason and common sense. It has indeed been long my opinion, that atheists, of the kind we now have in view, ought to be regarded as men *partially insane*—not, by any means, innocently so, but who have become so by a wicked and voluntary perversion of their intellectual powers, and by being, in the just judgment of God, "given over to strong delusions to believe a lie." In many instances, they have shown that reason and conscience have occasionally burst upon them, in spite of themselves, and made them tremble under the apprehension of a God, and of a judgment to come. Yet I am not prepared to say that there have not been other instances of perfect atheistick hardness and insensibility, which nothing could move. There certainly have been martyrs to speculative atheism. A man by the name of Vanini, was burned to death for atheism, at Toulouse in France, in 1629; and to the last moment he obstinately adhered to the profession of his unbelief—several other instances of a similar kind might be mentioned. The world, I think, had never before witnessed such an open and general avowal of speculative atheism, as was seen in France, during the late revolution in that country: and it may deserve a passing notice, that a favourite dogma of some infidel writers, namely, that atheism is more tolerant than Christianity, received a most practical and awful refutation, at the time when this avowal of atheism took place. No tolerance was allowed, either to religious or political opinions, when they differed from those of the party who held a temporary sway. Never did human blood, not shed in battle, flow so freely; never was human life held so cheap. The friends of religion were first proscribed and murdered in crowds, and without distinction or mercy. Then each ruling faction, while it held the ascendant, sent its rivals to the fatal guillotine, till all who remained in life became at length horror smitten, by perceiving the situation into which their atheistical and sanguinary system had brought them. Surely this was permitted by a righteous God, to show that when men deny *his* existence, their *own* will speedily become a curse—to themselves and to all around them.

2. There is a species of atheism which, from its most distinguished advocate Spinoza, a learned Jew of the 17th century, resident in Amsterdam, has been called *Spinozism*. Those who embrace this system have been called Pantheists, because they profess to believe that the Universe is God, or that every thing in existence is a part of God. This however was in fact, with some unimportant modifications, the system of many of the ancient philosophers. Probaby, also, it was the real system of Confucius, the celebrated sage of China; and it is at this day the avowed system of the Soofees, the philosophers of Persia.

3. There is much of what is called *interpretative* atheism; that is, either an utter ignorance of the true God, or sentiments which imply a denial of some of his essential attributes and plain manifestations. The apostle Paul, referring to the

state of the Ephesians, while they were ignorant of the gospel and in a state of idolatry, says, they were (αθεοι εν τω κοσμω) *atheists in the world.* Thus the voice of inspiration declares idolatry and ignorance of the true God, to be *virtually* atheism; and this description will comprehend all the pagans, both of ancient and modern times. It will also comprehend all those who live under the light of the gospel—and the number is lamentably great—who are really as destitute of all just ideas of God as the heathen themselves. Farther,—Since it is impossible to have any just conceptions of the Divine Being, without believing that he governs the world, those who deny his providence are justly chargeable with atheism; and those who do not conceive of him as just and holy, as well as good and merciful, must take part in the same charge; and they who use blasphemous language, and make blasphemous charges against, or appeals to God, are deeply implicated. Dr. Clark, moreover, in his "Evidences of Natural and Revealed Religion," maintains that the sentiments of our modern deists and scepticks, must of necessity, if pushed to their proper consequences, terminate in downright atheism; and Bishop Butler has shown, most conclusively, in his "Analogy," that the chief objections which are urged by infidels against the gospel, stand in all their force against the course of nature; that is, against the works and order of God in creation and providence. Thus it appears that the class of *interpretative* or *virtual* atheists, is exceedingly large and comprehensive.

But the class of *practical* atheists is still much larger. It comprehends all those "who live without God in the world," be the profession of their belief what it may. The apostle Paul speaks of those "who profess that they know God, but in works they deny him:" and the Psalmist declares, "the fool hath said in his heart* no God;" that is, I wish there were none.

Let me for a moment point your attention to several descriptions of character, chargeable with practical atheism, according to the answer of the Catechism now under consideration—

1. Those are to be considered as refusing by their practice to *acknowledge* God, who do not seek direction and assistance from him in the important concerns of life; who form connexions of the most lasting kind, and enter on enterprises and undertakings which are to have a decisive influence on the whole of their earthly existence, and perhaps on their eternal well being also, without ever asking counsel of God, seeking to know their duty from his word, observing the indications of his providence, acknowledging his hand in what befalls them, or looking to him for success, or a happy issue, as that which he alone can grant—In all these interesting concerns and circumstances, "God is not in all their thoughts."

2. These are plainly guilty of not *worshipping* God, who live in the habitual neglect of all, or any of those exercises of prayer—ejaculatory, secret, social and publick—which were particularly specified in my last lecture. O that men would reflect on the practical atheism of "restraining prayer" before God!

3. Men are chargeable with the guilt of practically refusing to *glorify* God, when they pursue their own honour, pleasure and happiness, in any way forbidden by God; when they perform actions, either civil or religious, from a regard merely to their own reputation or aggrandizement, without any reference to the glory of God, or regard to his laws; when they ascribe the

* The words *there is* are added by our translators. It is plainly a wish, or a feeling, and not a deliberate opinion, which the inspired writer charges on the fool.

glory of what they possess or do, or the station and power to which they are elevated, to their own wisdom, sagacity, or prowess, and not to the providence and blessing of God; when they are grieved for what disgraces themselves, without any, or little concern, for the dishonour done to God; and when they prefer the profits and honours of this world, to the favour and enjoyment of God, as their chief or highest good. In all this, there is undoubtedly a degree, and in many instances a high degree, of practical atheism. The punishments inflicted on Nebuchadnezzar and Belshazzar, are memorable instances of the displeasure of God, manifested against the sins here described.

4. We may be said not to worship the true God, "as God, and our God," when we draw nigh unto him with the mouth and honour him with our lips, while our hearts are far from him; and when we fail in our Christian profession, and in our addresses to his throne, to recognise, in the exercise of faith, our covenant relation to him, and his to us.

In all these ways, my dear youth, the guilt of practical atheism may be incurred: and I must not dismiss the subject without remarking, that a measure of this sin is too often found cleaving to the people of God themselves. Being sanctified but in part, the atheism of their natural state, like other evil principles and propensities, sometimes finds an unhappy, although it be but a temporary indulgence. Holy Job appears to have been justly reproved by Elihu, for charging God with injustice (Job xxxiii. 10, 11); and a more rash and wicked speech can scarcely be imagined, than that of the prophet Jonah, when he said, in reply to his Maker, "I do well to be angry, even unto death."

As for those blasphemous thoughts or imaginations, of which some of the most pious men who have ever lived have most grievously complained, and which are often thrown into the mind, not only without its voluntary choice, but to its utter and instant abhorrence and amazement, they are indeed a great affliction, but while not indulged or approved, they are without guilt in the suffering party. Temptation, while resisted, is not sin. "The Holy One of God," our Saviour himself, was tempted to the awful blasphemy of worshipping Satan; and what he endured in his agony, when the "powers of darkness" were let loose upon him, must have been distressing beyond all our conceptions. He was "tempted in all points as we are, yet without sin." He is "touched with the feeling of our infirmities," and to him should be the special appeal and address of his afflicted people, under the temptations here contemplated.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

From the German of the "Evangelical Church Journal."

Berlin, Feb. 1828.

The following particulars, in relation to the latter days of Albrecht of Haller, have been extracted, by a faithful hand, from the "Biographical Magazine of Remarkable Personages," edited by a society of learned men.

Haller exerted the last energies of his mind to vindicate religion and revelation against freethinkers. He was from his youth up, a warm admirer of his religion; he made a thorough study of the New Testament his peculiar business; and evinced himself in his life and writings a zealous friend and able defender of revealed truth. But in his advanced life, this master spirit became the prey of his strict and gloomy orthodoxy;* and among

* This sentence, with several that follow it, pretty strongly indicate, that the writer of this account of Haller wanted some-

other things held a firm belief in the devil, as one condition of his salvation. In the indulgence of his most lively and unbounded imagination, he permitted himself to fall into scepticism; occupied his thoughts more in considering the justice than the goodness of the Deity, and entangled and lost himself in the fathomless labyrinth of divine predestination and grace. In his torturing anxiety in regard to his salvation, he compared himself to a man, who stood upon the brink of a precipice, and every moment awaited his fall. On a certain occasion, inflamed by his ardent love to the sciences, he broke forth in the following words in a letter—"Alas, my poor brain, that must be changed into dust! Alas, all the knowledge and science, which, with untiring diligence, I have brought together, and which now soon, like the dream of a child, must be wholly lost!" Ever painfully concerned about the salvation of his soul, ever dejected on account of his deficiencies and errors, it was in prayer that he now found the strength and comfort which he so much needed.

The emperor, Joseph the Second, who on a return tour to France, made a circuit in order to visit him, finding him encompassed by papers and books, asked him, whether employment did not too much tire and exhaust him. Haller replied, that employment was the only balm of his life, whereby he forgot for a time his infirmities. "Do you still make poetry?" continued the Emperor. "That was the sin of my youth," answered Haller—"Voltaire only makes verses in his 80th year." A neighbouring clergyman, soon after this visit of the Emperor, came to Haller, and congratulated him on account of an honour that had been conferred upon him. The old man answered nothing but—"Rejoice when your names are written in heaven." In his diary he wrote—"My vanity and self-love have met with something very flattering. But let me, O God, never forget, that my happiness does not depend upon men, from whose favour or displeasure I in a very few minutes shall have nothing to fear or to hope. Let me ever bear in mind that this alone is true happiness, to know thee, to love thee, to be assured of thy favour, and to find in thee a reconciled God and Judge." Again, in December, 1777, he wrote in his diary—"Probably this is the last time that I shall handle the pen. I cannot conceal it, that the thought of being so near my Judge is terrible to me; how shall I be able to stand before him; since I am not yet prepared for eternity, as it appears to me that every Christian ought to be. O my Redeemer! be thou, in this to me so awful a moment, my intercessor and advocate; grant me the aid of thy Spirit to conduct me through the gloomy valley of death; that like thee, my Saviour, I may die triumphant, and full of faith, exclaiming—It is finished, Father, into thy hands I commend my spirit." "My friend," said he, to the physician who attended him, "I die, my pulse has stopped, and thus departed." This happened 12th December, 1777, at eight o'clock in the evening, after he had lived seventy years.

thing of that orthodoxy, of which he thinks Haller had too much. Such men would do well if they would, like Haller, seek and find relief for a labouring mind in prayer, instead of seeking it in the rejection of some of the plain truths of revelation. It is their usual practice, to refer the gloom either of occasional or constitutional melancholy to the effects of an orthodox faith, even when it is this at last which actually affords relief. We never before heard that Haller, at any period of his life, indulged in scepticism; and the statement on that point here is almost self-contradictory—We could not permit an article, interesting on the whole, to go to our readers without these remarks. Ed.

FOR THE CHRISTIAN ADVOCATE.

DRELINCOURT'S COMPEND OF CONTROVERSIES.

CHARLES DRELINCOURT was a celebrated French Protestant divine of the 17th century. Few works have been more popular, more extensively useful, or more frequently printed, than his "Consolations against the Fears of Death." His "Charitable Visits" also, have had a most extended circulation, have carried the comforts of the gospel to many a soul, and have established the reputation of the author, as a faithful and able minister of the New Testament, and an experienced and spiritual Christian. His "Compend of Controversies" between the Protestants and Romanists, has not, as far as I know, appeared in the English language, although he lived to see many editions of it published in his own. In 1674, the *twentieth* edition, only five years after his death, made its appearance; but from that period to the present it seems to have been consigned to oblivion. This has been owing, not to the work itself, not to the satiety of publick curiosity, not to the improved state of the church in France, rendering a work of this kind unnecessary: but to the state of the press, and the suppression of the rights of conscience, soon after the last mentioned edition of the work was published. In 1685, the edict of Nantz was revoked by Louis XIV. and the Protestants were devoted to massacre and exile. The evils which were endured by the hapless victims of Catholick bigotry, at that time, are thus described in *Gallia Reformata*, a work edited by the Rev. Mr. Quick of London. (vol. i. pp. 131, 132.) "They [the papists] fell upon the Protestants, and there was no wickedness, though ever so horrid, that they did not put in practice, that they might enforce them to change their religion. Amidst a thousand hideous cries, they hung up men and women by the hair, upon the roofs of their chambers, or by hooks in the chimneys, and smoked them with wisps of wet hay, till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then put them up again. Some they threw into great fires kindled on purpose, and would not take them out until they were half roasted. They put ropes under the arms of some and plunged them often into deep wells, until they would promise to change their religion. They bound them as criminals are when put to the rack, and in that posture put funnels into their mouths, and poured wine down their throats, till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholicks, or until the doleful outcries of these poor tormented creatures, calling upon God for mercy, compelled them to let them go. They beat them with staves, and dragged them, all bruised, to the Romish churches, where their enforced presence was reputed as an abjuration. They kept them waking for seven or eight days together, relieving one another by turns, that they might not get any rest or sleep. In case they began to nod, they threw water in their faces, or holding kettles over their heads, they beat on them with such continual noise, that the poor wretches lost their senses. If they found any sick, who kept their beds, whether of fevers or other diseases, they were so cruel as to beat an alarm of drums about their beds, for whole weeks together, till they had promised to change."

Torture and death, or flight from their country, were the only alternatives left to the Protestants who were determined to adhere to their faith. Half a million took refuge in other lands. Some abjured, and many died under the hands of their persecutors. The French Protestant

church received a blow, from which it is now only beginning to recover. For those who outlived the storm, thought it necessary to temporize; lukewarmness and errors crept in, and benumbed the energies, and defiled the testimony of the church. Infidelity gradually arose and overcast the land. The clouds thickened, and the gloom increased, until the lightnings of Divine vengeance rent them, and they fell in showers of blood. The calm and the comparative liberty, which have succeeded the period of the revolution, the usurpation of Napoleon, and the restoration of the kings, have given men opportunity to reflect. The cause of Christ begins once more to revive in France. The Protestants are protected by the constitution of their country; and they begin to bear a bolder and brighter testimony to the truth, than has been known in that land for several generations.

The Reformed Church of France begins to look back with interest upon its better days, when its Dumoulins, its Drelincourts, its Amyrauts, its Duboses, its Mestrezats, its Durants, its Claudes, and its Bailles, bore forward the standard of the cross, and made its enemies cower beneath the thunder of their eloquence. The natural consequence of this, is the republication of the works of these departed worthies; or, at least, such portions of them as the spirit of the times, and the present exigencies of the church, render appropriate and acceptable. Among others, the *Abrégé des Controverses* of Drelincourt has been presented once more to the French publick, after it had become a rarity to meet with it. Respecting the republication of this work, we shall here make some quotations from the remarks of the editors of the *Archives du Christianisme*. "This excellent work is generally known and esteemed by the pastors of the reformed churches of France. It has become extremely scarce; and in reprinting it the publishers have in view no other end than that of enabling the faithful 'with meekness to give an answer to every man that asketh them a reason of the hope that is in them.' 'This work,' said a very respectable Catholick ecclesiastick, some weeks ago, speaking of the republication of this book, 'this work will be so much the more mischievous, that there is nobody here capable of refuting it.' This was undoubtedly a fine eulogium and a strong recommendation; but at the same time, a most consoling truth; for to refute this writing of Drelincourt, it would be necessary to refute the word of God, on which it is founded from one end to the other." "We cannot sufficiently urge our readers to procure this book; it will be precious to them, more especially in the religious circumstances in which they are placed, whether it be to illustrate or to fortify their faith, (for the refutation of error itself establishes the truth,) or to resist the captious reasonings of those, who 'compass sea and land to make one proselyte,' or finally to lead back to the gospel, to Jesus and salvation, some of our brethren, who are wandering in the mazes of a Neologism, which thinks itself philosophical, or are retained in bondage under the yoke of the Roman bishop."

Although, happily for us, "the yoke of the Roman bishop" has, as yet, found comparatively few in this country, who are willing to wear it; yet it is evident, that in some portions of our land, his disciples are on the increase; and considering the devotedness, subtlety, and diligence of his missionaries, and the spiritual ignorance of many who are exposed to their influence, it seems that some little manual of the controversies, pending between the Protestants and Romanists, should be put into extensive circulation among us. I know of no work better calculated to supply the want of the Protestant publick,

in this respect, than the Compend of Drelincourt. He simply, and in few words, states the errors of the Roman church, and meets them with the "sword of the Spirit," the unerring word of God. And as the Romanists object to the truth and authority of the Protestant versions of the Bible, he brings his Scripture proofs from the French version, made by the divines of Louvain, in strict conformity with the Latin Vulgate, and thus transfixes the Roman errorists with their own spear.

If, in the better judgment of the editor of the Christian Advocate, it should not appear unsuitable to his pages, the writer would with pleasure furnish a translation of the Compend, with the hope that it may pave the way for its appearance before the American publick, and conduce to the defence and extension of the truth, and the salvation of his fellow men.

The preface to the reader, and more especially the author's address to Roman Catholicks, are interesting; but for the present, I shall pass them over, and proceed to give a specimen of the work itself. And here, on account of its convenient length, I select

ARTICLE VI.

THE ROMAN CHURCH TEACHES, that *it is necessary to receive, with the obedience of faith, many things which are not in Scripture.* Bellarmine *de verbo Dei*, lib. 4, cap. 3. Coton, lib. 2, cap. 24. Baile, Tract. I. Du Perron against Tilenus.

LET US HEAR THE SCRIPTURES. Gal. i. 8. "Now, if we, or an angel from heaven, preach the gospel to you otherwise," (the Greek word does not signify *otherwise*, but *besides, beyond,*) "than we have preached it unto you, let him be accursed." It is on this account that we hold those in abhorrence who teach the sacrifice of the mass, the fire of purgatory, the invocation of saints, the adoration of images, and other similar abuses; for we find nothing of the kind in the gospel.

Exod. xxv. 40. God speaks thus to Moses. "Observe, therefore, and make them according to the pattern which thou hast seen in the mount." If Moses, who had seen God face to face, must not put a loop in the tabernacle, for which he had not the divine command, how great must their audacity be, who would introduce into our religion, doctrines which neither Christ nor his apostles ever taught?

Deut. iv. 2. "You shall add nothing to the word which I have commanded you, and ye shall take nothing from it; keep the commandments of the Lord your God, which I have commanded you." If the Jewish church was forbidden to add any thing to what God had commanded by Moses, how much less ought the Christian church to add to what has been taught us by the evangelists and apostles?

Deut. v. 32. "Observe therefore, and do what the Lord your God has commanded you: turn neither to the right nor to the left." Note, God not only forbids "turning to the left," that is, to doctrines manifestly wicked; but also "to the right," as for instance, to human inventions which have the appearance of devotion.

Deut. xii. 32. "Only that which I command you, ye shall do it to the Lord, and ye shall neither add to it nor take any thing from it." They would oblige us to receive the ordinances of men with the commandments of God; but God would have us to do ONLY what he commands us.

Jer. xxxii. 35. The children of Israel "have built the high places of Baal, which are in the valley of Hinnom, to consecrate their sons and their daughters to Moloch, which I have not commanded them." Note, God points out here the most horrible of all sins; for they who

consecrated their children to Moloch, made them pass through the fire, and some they burned in the fire; meanwhile, the reason alleged for condemning them, and making them abhorred, is that God "had not commanded them." This is a general reason, which condemns all that men, of themselves, have introduced into religion.

Prov. xxx. 6. "Add nothing to his words, that thou may not be reproved, and that thou be not found a liar." The Roman church sins against this commandment, therefore we rightly reprove her; and every day she is convinced of her falsehoods.

Gal. iii. 15. "Although it be but the testament of a man, if it be confirmed, no one annuls it or adds to it." How then dare they violate the testament of the Son of God, since it has been ratified by his death, and sealed with his blood?

Col. ii. 18. "Let no one seduce you at his own pleasure, by humility and religion of angels, intermeddling with things which he has not seen, being inconsiderately puffed up by the affections of his flesh." Note, the apostle, in order to oppose the worship of angels, contents himself with showing that it is a human invention; to teach us that we ought to banish from religion all that men have invented of themselves, whatsoever appearance it may have of devotion.

Rev. xxii. 18, 19. "Now I testify to every man who hears the words of the prophecy of this book, if any one shall add to these things, God shall add to him the plagues written in this book. And if any one take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and out of the things which are written in this book." These maledictions apply to the Roman church; for it adds many things to the whole Scripture, as indulgences, the celibacy of ecclesiasticks, monastick vows, distinction of meats, &c. It also diminishes from it, as the second commandment of the law, the cup in communion, &c.

PHILALETHES.

We accept our correspondent's proposal to publish in the Christian Advocate, at least a part of Drelincourt's excellent abridgment. EDITOR.

Miscellaneous.

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

No inconsiderable portion of our readers, we well know, take a special interest in the *religious* as well as the *political* state of Ireland. To such we shall need no apology, for the space which the following speech will occupy in the pages of our Miscellany—We probably could insert nothing that would gratify them more. Nor will it be read without pleasure, and we think edification too, by all who are friendly to orthodox sentiments, and to maintaining in their integrity the formularies of the Presbyterian church, in our own country. All the usual arguments and allegations of the *no creed* advocates, are here exposed, and placed in a true and strong light; and the favourers of latitudinarian opinions, whether those opinions tend to Arianism, or to any other *ism* that militates with "the form of sound words" adopted by the Presbyterian church, will, if they peruse this speech, find themselves in the powerful grasp of a man of the first order of intellect, united with a fervent and rational piety; and if they are not silenced, it will be because "e'en though van-

quished they can argue still." We have been pretty familiar, for many years, with speeches made in deliberative bodies, both civil and ecclesiastical; and we do not speak without reflection when we say, we have never heard or read one, that, in all the properties of a masterly speech, we think superior to this. In order to understand it fully, it will be necessary to state, that for a length of time the Synod of Ulster has been polluted with a leaven of the Arian heresy, and that this was occasioned—mark it—by suffering men to enter the gospel ministry, exactly as was done at Geneva, by waving a regard to the established orthodox standards of the church. Within a few years, however, there appears to have been, in the Synod of Ulster, an increase, at once, of orthodox sentiment and of fervent practical piety; and the consequence has been, a determination by a majority of the Synod, to purge that body of the defilement by which it has been too long contaminated—Not indeed by deposing or excommunicating the Arians, but by using means to detach them, if it can be fairly done, from their present connexion; and at any rate to prevent the entrance of any more into the Synod. With this view a resolution was passed, we believe in the year before the last, that every member of that Synod, whether minister or ruling elder, should be required to make a declaration of his faith, in regard to the doctrine of the Trinity. In the printed minutes of the meeting of the Synod in June and July last, which are now before us, we find the following entry—

"Conformably to the resolution of the previous year, such Ministers attending the present meeting, as were absent from the last, were severally called on to express their belief concerning the doctrine of the Trinity. Thirty-eight Ministers voted 'believe;' four voted 'not;' one withdrew; and three did not answer to their names."

And at the next session, we find the following record:—

"A declaration of belief, respecting the doctrine of the Trinity, was required from such Elders as had not been constituent members of last Synod. Fifty-nine voted 'believe;' fourteen voted 'not;' two protested against any such question being put; and two declined answering."

At the sixth session of the Synod, June 27th, 1828—"After prayer, it was moved and carried, that the following regulations, recommended by the Committee of Overtures to the adoption of the Synod, &c. should be taken into immediate consideration.—

Overtures.

"I.—That many of the evils which now unhappily exist in the General Synod of Ulster, have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this Body, as founded on the Word of God; from the occasional admission of others, who, though nominally holding, in sound words and profession, the *form* of godliness, were yet deniers of the *power* thereof; and, consequently, destitute of that zeal which is necessary to the dissemination of the Gospel.

II.—That while we are individually bound to use all Scriptural means to guard against the continuance of these evils, it is also our duty, as a Church, to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of Ministers unenlightened by the Spirit of God; and to advance spiritual religion in our Church Courts and Congregations.

III.—That before any person be recognised as a candidate for the Ministry, he shall, previously to entering a Theological class, be enjoined to present himself at our annual meeting, to be examined by a Committee of this Synod, respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit; and, likewise, as to his motives for offering himself a candidate for the sacred office of the Ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall in no case be recognised as a candidate for the Ministry, in this Synod.

IV.—That Students, after having finished their Theological course, and their trials in the Presbytery, shall again present themselves for a similar examination, before the same Committee; and it shall be the duty of that Committee to ascer-

tain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

V.—That if any person thus licensed, be afterwards found not to preach the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit; or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this Body.

VI.—Persons who are already preachers in this Body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

VII.—Should any person be licensed or ordained, in opposition to these regulations, such license or ordination shall not be deemed valid by this Body.

VIII.—The Committee for these examinations, shall annually be appointed, in open Synod."

These overtures, after an ardent and prolonged discussion, were all carried: and afterwards "Mr. Cook gave notice, that he intended to move, at the next meeting, [in 1829] for a consideration of the state of the Synod, with a view to reform existing evils." It appears that it was on rising to announce this notice, that Mr. Cooke delivered the subsequent speech—in which he plainly adverts to what had been offered by his opponents in the preceding debate. In reading the speech, we were struck with the similarity, or identity rather, of the arts, and arguments, and positions, and evasions, which Mr. Cooke had to encounter and expose, with those of latitudinarians among ourselves, and indeed, in every period of the church—We are sorry that although we give the speech in our smaller character, we can insert only a moiety of it in our present number.

Authentick Report of the Speech of the Rev. Henry Cooke, delivered at the General Synod of Ulster, July, 1828.

Rev. Mr. Cooke addressed the meeting —On rising to give notice of a motion for a review of the state of this Church, for the purpose of providing a remedy for existing evils, I hold it to be a duty I owe to myself and to this house, to give, first, an explicit statement of my views, and of the reasons upon which they are founded. I owe this statement to myself, that I may correct the misrepresentations of last year; and I owe it to this church, that all may be prepared to judge of the nature and purport of my intended motion.

On reading the reports of the Synod of last year, at Strabane, I was not a little surprised with the picture there drawn of my opinions and proposals. In these reports, I am represented as proposing that there should be some kind of Committee, whose business would be to visit, read, and pray with all Arian ministers; and, if this were unavailing for their conversion, to suspend, or perhaps finally degrade them. This plan was called fanatical, and I was, consequently, honoured with the name of fanatic. My opponents exulted —my friends were surprised at the folly, as they called it, of such an absurd proposal; and I do assure you, Sir, I have no friend more surprised than I was myself, when I found such a proposal ascribed to my invention. I speak, Sir, under the correction of this house, when I say, that the man who has given me as the author of the plan has, to use the gentlest language, been guilty of misrepresentation. (Hear, hear.) I never made such a proposal to this house—(hear, hear,)—yet it has run the circuit of some Irish Newspapers—has been blazoned in some English and Scottish Socinian Magazines—and, if I recollect well, has been honoured with Italics, in order to arrest the attention of the readers by its folly or absurdity.

The plain fact, Sir, is, that some such a proposal was made in this house; but it was not made by me. It was made by one of the most talented and eloquent opponents of my views of church fellowship. Whatever merit or demerit—whatever praise or blame belong to it, they are not mine—they are the sole, original, and undivided property of Dr. Wright; to whom I now thus publickly restore the entire and undisturbed possession.

The circumstances that led to the proposal were the following:—In commenting upon my evidence, in which I had given my opinion that there were 35 Arians in this Synod, Dr. W. asked, "Who are these Arians? Will Mr. C. point them out to me, that I may visit them, read with them, pray with them, and thus endeavour to turn them from darkness to light, and from—?"——The sentence was cut short in this place, but it was again asked—"Will Mr. C. point out who they are?" I answered at once —"I was ready, in open Synod, to take

the list, and, to the best of my judgment, point them out to Dr. W." I speak under the correction of the house, when I affirm, that this is a true statement of the case. (Hear, hear.) And, for my part, I must confess, that had there not been appended to the report of it, when attributed to me, the idea of suspension, or degradation, to give it an air of ridicule and persecution at the same time, I am far from seeing in it any absurdity; and, though I neither claim nor will receive the honour of the invention, I should be happy to think that Dr. Wright had, during the past year, carried his own plan fully into his practice.

How any man, in reporting our proceedings, could attribute to me the idea of employing suspensions or degradations, in punishment of men's opinions, is more than I can comprehend. Where I can, in the judgment of charity, attribute it to mistake, I shall not search for a worse origin; but this house will bear with me, when I thus publickly correct the error, and again repeat, that, to employ any ecclesiastical punishment whatsoever against any man's opinions never once entered into my mind. It must be in the recollection of this Synod, that I openly deprecated such a plan; that I compared the two sides of the Synod to the contending herdsmen of Abraham and Lot, in Gen. xiii., and proposed, that as we could not agree about the pasturing of our flocks, we should respectively make choice of the east, or west, or north, or south, and separate, that we might remain at peace. Instead of the horrible apparatus of suspensions and degradations, my plan was merely the unshackled exercise of our respective judgments, and a peaceable separation between men who could not agree. The correctness of this statement must be in the recollection of the house. (Hear, hear.)

Before I come to the subject immediately claiming our attention, I feel bound to advert to another mistake. I had said in my evidence before the Commissioners of Education, that I considered there were thirty-five Arians in the Synod. But when the report of the Synod at Strabane gave the appearance merely of ten, I was instantly set down as ignorant of the true state of the Synod—and guilty of a voluntary exaggeration of the number of its Arian members. Various were the accusations I had to sustain under this head. First I was accused of speaking as if possessed of a "discerning of spirits," when I called men Arian who had never avowed their opinions. You will, therefore, bear with me when I set myself right with the publick upon this subject. I pretend to no such extraordinary gift of discerning men's secret opinions; but I judge on the ordinary principles of the reason and revelation which God has bestowed upon me. Sir Walter Scott has more than once observed, that there is a sort of freemasonry, or natural tact, by which even children can discover persons that are likely to be kind to them. Even children can discover those slight symptoms of attention that escape the eye of unconcerned spectators. And I do believe there is a similar capacity in any man of ordinary attention to discover, by slight, and apparently trivial, circumstances, the dispositions and opinions of other men. But I need not have recourse to such principles of observation. In religion I know, or I discover, an Arian, just as in politics, a Whig knows a Tory, or a Tory knows a Whig. Men may vainly imagine their opinions are unknown, but there is no cloak of concealment impenetrable to the commonest observation.

Besides, I plainly stated to the Commissioners the principles upon which I judged of the number of Arians in the Synod. The first principle I stated to be, *open declaration.* The second I stated to be, *defect in their declaration of sentiments.* —There are a few members of this Synod who have always avowed their Arian sentiments. I knew them because they wore no cloak. There are others who have never openly avowed Arian doctrines; I knew them, not by what they avowed, but by what they did not avow. The doctrine of the Supreme Deity of the Word, who became flesh, forms such a noble and unshaken corner-stone for the temple of God, that he who holds it, as the foundation of his faith and hope, cannot conceal from the world the glories of his confidence. He who holds the Saviour to be "God manifest in the flesh"—who feels the full acceptation of his "coming into the world to save sinners"—he who acknowledges his dignity "as the mighty God," yet confides in his atonement as "the prince of peace"—he, I say, who thus believes, and thus feels, cannot be silent. The incontrollable thought takes full possession of the soul, and "out of the abundance of the heart the mouth must speak." When I, therefore, find a minister who preaches not, or who speaks not, of this doctrine, I believe, I know, he holds it not,—for to believe, and yet be silent, are totally incompatible. Upon these principles I formed my judgment, and the result of this year's inquiry has fully established the correctness of my estimate. The number of those who have openly avowed Arianism, or something akin to it, or who have, for the reasons they have stated, refused or declined to answer, now amounts to thirty-two. There

are of the thirty-five, to whom I alluded, some who have not been yet present; and some who, from age, cannot be present—and when all shall thus be added, I am sorry to say, that so far from being incorrect in overrating the Arians of this body, I have underrated it by three or four members. The number of Arian members in this Synod I would now say amounts, most probably, to thirty-nine.—Should any of the members, whom I have thus classified, deny the correctness of my opinions, they are at liberty so to do; and I shall rejoice in their denial. But before they do so, I beg them to consider the principles upon which I have formed the calculation, and demonstrate the error in my premises before they deny the conclusion.

I must now, Sir, advert to a charge, in part, at least, directed against me in the eloquent and learned address of my friend Mr. M'Cance. He traced the origin of these present discussions in Synod to the examinants before the Commissioners of Education: and though he did equally attach blame to the Arian examinants, yet as I was the first member of this body summoned before them, I presume I am entitled to the first or chief share of his disapprobation. I reply to my friend's charge—first, by rectifying a point in his chronology. This Synod will recollect, that in 1824 the Commissioners of Education gave to this body official notice of their appointment. At that same meeting, it will be recollected, that the subject of the Arianism of our members came under publick consideration. Dr. Bruce, a divine of high standing in the literary world—a man who, from his local circumstances, was supposed well qualified to judge, had published to the world, in the preface to his sermons, that Arian opinions were "making silent but extensive progress amongst the members of the Synod of Ulster," or words to that effect. The subject came before the Synod. The charge was indignantly repelled. Instead of making progress, it was universally admitted that Arianism was rapidly losing ground; and the unanimous contradiction of the Synod to the doctor's statement, was publickly sent forth to the world. I feel reluctantly compelled, by Mr. M'Cance's charge, to refer thus to matters that are gone by. I acquit Dr. B. of any wilful misrepresentation. He acted merely as other men too often do. Attached to his own favourite opinions, he too hastily concluded that other men felt a similar predilection. He published what he believed. But the Synod believed otherwise, and published a decided contradiction. Let not Mr. M'Cance, then, charge the origin of these discussions upon me: but charge it to Dr. Bruce—who is justly entitled to the first portion of the praise or the blame that may be due. Praise, I call it—and Mr. M'Cance may call it by any other name he chooses.

It was on considering the state of the Synod, with a view to contradicting Dr. B.'s statement, that I was first led to examine the supposed quantum of our Arianism; and the accuracy of my estimate is now tolerably apparent. The publicity of the matter would no doubt lead the Commissioners of Education to the subject; and I answered, when they questioned me, according to my best knowledge and belief. But the blame of Mr. M'Cance seems to attach both to myself and others, because we answered the questions of the Commissioners; and he openly intimates, he would not have answered to any such interrogatories. Will Mr. M'Cance, however, consider, that the Commissioners had the royal warrant for examining upon oath; that the oath compelled us "to tell the whole truth, and nothing but the truth, in answer to such questions as should be asked;" and then let Mr. M'Cance say how we could have refused the answers we had already sworn to give.

But, in fact, I cannot see how any man could hesitate to answer to the truth of all he knows about religion. Whatever opinions I hold in religion, I glory in proclaiming them. The declaration may entitle me to the honourable soubriquet of enthusiast, or fanatic, or bigot, or what you will, but will never deter me from "giving to every man that asketh, an account of the hope that is in me;" or of plainly stating how far, in my opinion, error has made breaches in the walls of our Zion. If any man entrust me with a secret, I shall endeavour faithfully to keep it; but my opinions in religion, or my opinions of the religious sentiments of others, I shall never consider as a secret—but shall, at all times, openly declare them to every one who has a right or an interest in ascertaining their nature.

But whilst I thus vindicate myself and fellow examinants from the charges adduced against us, I must also vindicate the majority of the Synod at Strabane, in issuing the direction for the attendance of members this year, to render an account of the doctrines they preach to their people. They have been accused by Mr. M'Cance of "dragging aged and venerable men from their distant homes, to bear testimony." I know the meaning of being dragged to death, as were the primitive Christians by Paul, before his conversion; I know the meaning of being dragged to execution, as were many of our Scottish forefathers, in the days of perse-

cution;—but I do confess I cannot understand how any man is said to "be dragged to give testimony," when there is no pain, no penalty, either to the refusal or announcement, and the whole terrifick proofs consist merely in asking a minister's opinion upon a fundamental doctrine of Christianity. No man who puts value upon what he believes to be truth can ever feel reluctant to declare his opinions. And no man declaring his opinions, without pain or penalty for refusal, can ever be said to be "dragged" to give testimony.

Against the whole past proceedings of the Synod, and against the object contemplated in my notice of a future motion, three broad grounds of objection are exhibited.

The first of these objections represents the proceedings of the Synod as opposed to "the right of private judgment."—Whether our proceedings be, or be not, opposed to the right of private judgment, I shall not take upon me to determine; as I must confess myself, up till this hour, ignorant of what the "right of private judgment" can possibly mean. This is a startling confession of ignorance in the midst of "the march of mind," and in the full blaze of the "lights of the nineteenth century." But the fault is not mine. No member of Synod has condescended to explain what he means by "the right of private judgment." Does it mean that every man has a right to think as he pleases? as the lights of the late French, and of some modern schools of philosophy, seem to intimate; then, at once, I totally deny its authority. Let me look at thee, thou idol called "Right of private judgment!" I am told that if I deny to worship thee, I shall be branded as a rebel to thy high and legitimate powers. It may be so: yet will I not tremble before the philosophical idol men have conjured into existence, nor bow before the image they are pleased to set up. If by "right of private judgment" we are to understand a "right to think as we please," then what we have a *right* to think, it never can be *wrong* to think. We cease then to be accountable for our opinions—indeed accountability becomes impossible; for where there can be no wrong, the ordinary idea of accountability disappears. Then, as our actions arise from our opinions, where opinions cannot be wrong, actions cannot be wrong. Thus virtue and vice are confounded for ever, and the distinctions between moral right and wrong disappear from the universe.

But have we not been told, one thousand times, that the Protestant religion is built upon "the right of private judgment?" God forbid it were built upon any such flimsy foundation. The Protestant religion is built upon the command, the word of God—upon Prophets and Apostles, Jesus Christ himself being the chief corner-stone. There it rests unshaken upon the rock of ages, and the gates of hell shall not prevail against it.

I know it has been the practice of many called philosophers, and of not a few called divines, to fix upon human principles, when they should have ascended to divine principles. Hence the modern doctrine concerning "right of private judgment." When I therefore deny all allegiance to this phantom king, I am bound to point out to this assembly what principles I consider to be entitled to the legitimate sovereignty. These seem to me to be the following:—

1. It is the *duty* of every man to search the Scriptures.—John v. 39.

2. It is the *duty* of every man to be fully persuaded in his own mind.—Rom. xiv. 5.

3. It is the *duty* of every man to receive the dictates and guidance of Scripture, as the revealed will of heaven.—2 Tim. iii. 16.

4. A fourth principle, or rather corollary, necessarily follows from the foregoing, viz.:—That, as publick bodies are composed of individuals, they, as publick bodies, are subject to the same laws as individuals. Consequently, it is the duty of publick bodies to search the mind of God in the Scriptures, to be fully persuaded in their own minds, and, in all their decisions, to be guided solely by the authority of what God has revealed. Now, if these four principles include what is meant by the "right of private judgment," let me just entreat our opponents to reduce their phraseology to some more intelligible, some more definite, some more Scriptural standard. And let me assure them, that, if these principles include their "private judgment," we will be the last in existence to recede from one iota of them. Let them convince us of departing from one of these principles, and we will thank them for the correction—but, till they bring this conviction, which I am persuaded they will never attempt, we will say with Luther, when accused before the Diet—"Here we take our stand: we can pursue no other course: and God be our help."

Another ground of accusation taken against us is—that we are unfriendly to liberty. This ground is untenable; for we are the determined friends of the civil constitution of the empire. To our puritanical forefathers, even the infidel Hume has acknowledged, that Britain stands indebted for every principle of our freedom. We are the lineal inheritors both of their religious creed, and their po-

litical principles. Even our present effort to free ourselves from the shackles and thraldom of Arianism, is not an effort to enslave others to our opinions, but to liberate ourselves from their influence.

The last accusation brought against us is—that we are acting against charity. Last year at Strabane, a little after the commencement of our discussions, the charges were again and again rung upon "the unity of the Spirit in the bond of peace."—Ephes. iv 8. I did there openly accuse, of erroneous interpretation, those who employed it. I did so, by reading the whole context referring to the "one faith, one Lord, one baptism," &c.; and also by directing attention to 1 John v. 6. "It is the Spirit that beareth witness, because the Spirit is truth." Now, as the doctrine of Trinitarians and of Arians cannot both be true, I argued they cannot both come under the "unity of the Spirit." They would more properly rank under the "contradictions of the Spirit," if such an idea were possible. It is not a little remarkable, that not a single speaker has this year employed this once favourite text. And now I will venture to prophesy, that I shall as certainly reform another quotation, upon which the charge of uncharitableness has been brought against us. "Charity," we have been told, "suffereth long, and is kind, believeth all things, hopeth all things, endureth all things." But mark, Sir, how exactly in these quotations, they have followed the example of that noted polemic, who, wanting to prove angel worship from the Bible, wrote, in his treatise, this proof —"I fell at the feet of the angel to worship him." He quoted defectively—they have quoted defectively; for they have forgot the important additions which the Apostle makes to the character of charity, "charity rejoiceth in the truth." Now, I do defy any man to say, that Trinitarianism and Arianism are both true; consequently, charity cannot rejoice in their junction.

Having now, Sir, cleared away the rubbish with which, during a period of twelve months, misrepresentation has been permitted to disfigure the subject; and having now beaten in the advance guards of our opponents, we come to take our ground, and establish our defences. Scripture is adduced against us—we shall prove that we stand on it. Reason is brought against us—we shall fearlessly appeal to its decisions. Custom is brought against us—we shall appeal to honesty. The nature of our views has been misunderstood or misrepresented—we shall endeavour to explain and vindicate our proceedings.

1. We take, then, as our first position—That it is the duty of every Christian, and of every church, to try the doctrines of those who preach. 1 John iv. 1.—"Beloved, believe not every Spirit, but *try* the Spirits whether they be of God." Rom. xvi. 17—"Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the *doctrine* which ye have heard, and avoid them." 2 John 9—"Whosoever transgresseth, and abideth not in the *doctrine of Christ*, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Rev. ii. 2.—"I know thy works, and thy labour, and thy patience; and thou hast *tried them which say they are* APOSTLES, and are not."

Now, Sir, for my own part, I do declare, that I cannot discover how these plain texts of Scripture can, by possibility, be explained otherwise than to establish my first proposition. Mr. Carlisle has, I know, said of some of them, they are directions to private Christians, and not to churches. I cannot admit the distinction; what is a rule to one Christian, must be a rule to ten thousand. But, even admitting it in its full import, still the directions to the Romans, and to the Laodiceans in Revelations, are directions to churches. The duty thus expounded to two primitive churches, must be a rule to others, even to the end of the world.

2. We take, as a second position—That the primitive Scriptural method of "trying the Spirits," was by plain questions on the fundamental doctrines of the Gospel. Our Saviour sets the example. Matt. xv. 13—"Whom do men say, that I, the Son of Man, am?" 15—"But whom say ye that I am?" Matt. xxii. 42—"What think ye of Christ?" "Whose Son is he?" When they answer, *even in Scripture language*, he is the Son of David, our Saviour puts an additional question, to ascertain in *what sense* he was called the Son of David. 45—"If David then call him Lord, how is he David's son? And no man was able to answer him a word." Had the examinants lived till our days, we had taught them two answers:—In the first place, they could have replied, we are teachers of the people, and are therefore under no obligation to answer; or, they might have replied, we have given you an answer in Scripture language; be content with that; we go no farther than our guide. But I forget that we are now in the nineteenth century; and that we have consequently outstripped these ancients in the "march of mind."

3. We take as a third position—That it is the duty of every preacher of the

gospel, to give to the church of which he is a member, an account of the doctrines which he preaches. Gal. ii. 2.—"And I went up by revelation, and communicated unto them that gospel, which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run a hard race in vain." Here the Apostle Paul hesitated not to give to the church a retrospective view of the gospel he had been preaching for many years past. And that not even to the churches among whom he had been preaching, but to the church at Jerusalem, where he had not been since his conversion. It will require no argument to prove, that what Paul did, we, as successors of the Apostles, are bound, after his example, to do.

4. Our fourth position is—That error in any of the fundamental doctrines of the gospel is destructive to the churches. 2 Tim. ii. 17.—"And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is already past; and overthrow the faith of some." I now put it home to my orthodox brethren, for to them I specially address myself; and I call upon them to answer—if an error respecting the resurrection "eateth as a canker," and "overthroweth the faith of some," what must be the effect of an error respecting the Lord Jesus Christ himself? Will it operate as a sanative medicine? Will it establish the faith of the church? Let them answer this to God, and their own consciences.

5. We consider it the duty of the teachers and rulers of churches, to refuse their authority to the preaching of doctrines which, in their consciences, they believe to be erroneous, and subversive of the faith once delivered to the saints. 1 Tim. i. 3.—"I besought thee to abide at Ephesus, that thou mightest *charge some that they teach no other doctrine.*" I do now beseech my orthodox brethren—(I use the word orthodox distinctively, not offensively)—I do beseech them, I say, to pause over this text, and apply it as the measure of their own conduct. Do they believe that Arianism is the doctrine of the Gospel? Do they not believe that it is subversive of the gospel? Yet do they not, year after year, give their publick license to Arians to preach the gospel? Do they not, year after year, ordain them to minister in the gospel? And have they ever made an attempt to tell them that the Supreme Deity of Christ is the foundation of the gospel? And have they ever attempted to charge them that they preach no other doctrine? Our fathers in the ministry, by the manner in which they conducted this church, have been instrumental, I grieve to say it, in laying a snare for the feet of us, their sons. We have, accordingly, been entangled in it, and are so till this hour; and I do beseech my brethren, for the sake of consistency—for the sake of Scripture truth—to ponder the paths of their feet, and make an earnest, an humble, a persevering effort, to free themselves and future generations from this unhappy entanglement.

6. We consider it, upon Scripture warrant, to be the duty of the churches to follow after *uniformity*—not a uniformity to be produced by pains and penalties, and legal enactments; but by a strict adherence to Scripture truth and apostolical practice. 1 Cor. i. 10—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined in the same mind, and in the same judgment." Now, are Trinitarians and Arians joined in the same mind, in the same judgment? Do they speak the same things in their private intercourses or their publick ministrations?—They are divided about the very first principles of religion—about the great object of their testimony; and while they remain contradicting one another, yet apparently forming one church, it can only serve to increase the doubtings of the sceptick, or create suspicions in men's minds of their mutual insincerity. "The great object for which Christ erected a church was to bear witness of him." Matt. xxiv. 14;—and except there be uniformity in that witness, I cannot discover upon what principles her testimony is entitled to acceptance. The orthodox member testifies, that Christ is "God manifested in the flesh"—the Arian member testifies, "he is some created angel"—the Socinian member testifies, "he is a mere peccable mortal like himself," and the orthodox member licenses and ordains the witnesses whose testimony is so directly opposed to that which he himself has delivered. I do most respectfully, yet earnestly, beseech my brethren to weigh these considerations in Scripture scales. It is now high time that we "awake out of our sleep." The night is far spent—the day is at hand. Let us watch and be sober, that at such time as the Lord cometh, we may be found as servants doing his holy will.

I believe we have Scripture authority for endeavouring to purify the church from the errors in doctrine or in practice, that may from time to time arise. 2 Tim. ii. 21—The Apostle has been addressing Timothy on his duties as a Christian minister. In the 17th verse he has impugned the erroneous doctrines of Hymeneus and Philetus, who had overthrown the

faith of some. And now, in the 21st verse, he adds—"If a man shall purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." "A man that is an heretic, after the first and second admonition reject." 1 Tim. vi. 5—"From such withdraw thyself." 2 Thess. iii. 6—"Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us."

I am fully aware how my friend, Mr. Carlisle, will criticise these texts, and endeavour to show that they are inapplicable to our circumstances. He may do so. Yet I feel it necessary to suggest to him the following questions. Was the duty of Timothy, a Christian minister, intended as an example to other Christian ministers? Was it not his duty to purge the church of the erroneous teaching of Hymeneus and Philetus? Is Arianism, or is it not, heresy? I confess I dislike the use of the word heresy, because it has been so abused by the church of Rome; yet, as it is a Scriptural term, I take it as I find it. I use it in no invidious sense, but merely to obtain a plain answer to a plain question. I ask farther, if we are commanded to *withdraw* ourselves from every brother that walketh disorderly, even in the common concerns of life, are we to remain united with those who walk disorderly in the church of Christ? I put the question home to my orthodox brethren, are the doctrines of Arianism according to the tradition received from Paul? If they are not, do not they who preach them walk disorderly? And is it not our duty to withdraw ourselves from them?

I have thus, Sir, endeavoured to take and illustrate some of the Scripture grounds upon which we rest our cause. And I come now to exhibit the reasonableness of the means by which, under the good providence of God, we propose to advance the purity of this church.

The first of those means to which I shall advert is, a Scriptural, plain, and publick declaration of the doctrines which we teach. This will apply to the examination of entrants to the ministry, and to the continuation of communion with those who are already ordained.

A publick confession of a church's faith should never be a *test to be imposed* upon any man But it is a publick declaration to all men of what that church believes, that they may know upon what terms, and on what professed principles, they enter her communion.

As the church I have already shown to be a witness for God, so a publick confession of her faith is necessary, to let the nature of her witness be known. In this way we know what the church of Scotland testifies, what the church of England testifies, what the Greek or Italian churches testify—and we are enabled thus to judge into what communion we can enter with a good conscience, and the hope of edification. I may be told that all this information may as well be received in the present state of this Synod, for we all allow that the Bible is our confession. Granted. But I ask you what Bible is your confession? Is it the Trinitarian Bible, which we consider announcing that the "Word was God?" or is it the Arian Bible, which announces the "Word was Divine?" or is it the Socinian Bible, which, I believe, has it "Reason was Divine?" Answer me *what Bible* is your confession, and then I shall understand you. But, until this be done, to say that the Bible is our confession, is a mere casting of dust into our eyes, which we must either avoid by closing them altogether, or getting, as speedily as possible, into a more salubrious atmosphere.

Another use of publick declarations of faith is, to show how far we and other churches can agree. This is a most desirable object. I rejoice to see how essentially we coincide, on all important doctrines, with churches that stand distinguished from us by many barriers of mere external discipline. We are not within the same enclosure; but we are sowing the same seed; we are labouring for the same master; we are actuated by the same spirit. We know what we are, because we have mutually declared our sentiments; and we rejoice that our declarations have demonstrated our kindred and agreement.

There is still another important use of publick declarations of faith, in the vindication which, at present, they afford, and in time to come they may afford, to the religious character of those churches by which they are exhibited. The Protestant churches of Germany, Switzerland, Scotland, England, &c. &c. found it absolutely necessary, at the period of the reformation, to give confessions of their faith, in order to vindicate themselves from the many and injurious charges that were brought against their principles. The ancient church of the Waldenses have found their publick confessions of great importance, towards vindicating the character of their forefathers from the grossest aspersions; and the time may come, when the Presbyterian church, comprising the Synod of Ulster, may find an equal vindication of her religious character, in the open confession of the principles of her faith. Foreign churches can

know nothing of our religious character, but by the religious opinions we publish and avow. And future times can know nothing of what we have been, but by the record we leave behind us of the faith we have embraced.

I am fully aware that, in this age of liberality, the man who stands up as the advocate of creeds or confessions, exposes himself to a thousand hostile attacks. For the liberals of this age are only liberal to themselves—with one exception, indeed, that they are most liberal of abuse to every man who dares to lift the hand of opposition against them. Well, be it so. I only pray that I may be enabled to bear misrepresentation or invective with composure and forgiveness; and that God may enable me now, and at all times, to vindicate the cause of truth, and exhibit the fallacy and inconclusiveness of the arguments by which it is assailed.

That an improper use has often been made of creeds and confessions, I willingly admit; but when I have admitted so much, I have only said, that, in the hands of men, every thing has been abused. Reason, the word of God himself, the Lord's Supper, and every good gift of God, have been abused; and so evident is this fact, that it has passed into a logical proverb—that we are not to argue from the abuse of any thing. Taking it, then, for granted, that every honourable opponent will argue from other principles than the abuse of creeds, I shall proceed to explain the sole purpose of church creeds, and then vindicate their use from the objections now urged against them.

Every man has a creed, for every man believes something; and a creed is merely what a man believes.

The sole purpose of a creed, then, is to show what a man believes, or what a church believes. Every thing beyond this comes under the head of abuse. When we call upon a man then for his creed, we merely ask, what does he believe? and I confess I can see no principle, either of politeness or religion, that forbids the question, nor any principle of honesty that entitles any man to refuse a reply.

I have given to the subject all the attention in my power, during the entire progress of the discussion; and the arguments urged against reference to creeds, seem to me reducible to the following arrangement. I shall state them in order, that I may meet them with a refutation:—

1. It has been argued, that "we wish to impose a test." There is a double fallacy in this argument. We *impose* nothing; for imposition implies power, with pains and penalties for refusing compliance. Thus, in popular use, the word *test*, signifies something to be taken, in order to qualify for office; and which, if taken, the right to the office follows. Confessions of faith have been so abused—but any such abuse must be far from our minds. Were a man to sign a confession of faith again and again, I should not consider him one whit better qualified for the ministerial office than before his signature. My conviction of the sincerity of his profession, the scripturality of his views, and the sanctity of his life, would, in my mind, be his sole qualifications: for the signing of a creed I consider not as a test—I merely view it as a means of putting to a man this plain question, What do you think?

2. The second argument against the use of any creed is derived from the danger of binding men to any uninspired phraseology. On this subject, let me explain the practice, and vindicate the conduct, of the General Synod of Ulster. At an early period of the Synod's history, it was found, that some persons scrupled to admit certain phrases in the Westminster confession, the acknowledged record of the faith of the Synod. These scruples arose, not from opposition to the doctrines of the confession, but from the phraseology in which some of them were expressed. The Synod, therefore, enacted—that persons, when required to make a declaration of their faith, might have liberty to explain, in words of their own, the sense in which they understood any particular phrases; at the same time satisfying the Presbytery that they did not reject the doctrine, but merely scrupled at the phraseology. This order of Synod was called, "The Pacific Act;" and has been the ordinary law in subscribing Presbyteries down till this time. For my own part, I would not wish to bind any man to express his faith in any particular, uninspired phraseology whatever. I would leave him to the free and unrestricted selection of his own words, where he could not adopt mine; but I would beg him to furnish me with such words as would clearly enable me to comprehend his meaning.

3. But if you are willing to sanction a man's selection of phrases, then why not be contented with mere Scripture phrases? Here let me remark, that all the opponents of creeds and confessions would, I believe, at once surrender and throw down their arms, were churches to accept of their declarations of faith in mere Scripture phrases. And why are they not contented with such declaration? Why, just because it is no declaration. Let me respectfully beg your attention to this point. A confession in Scripture phrases is indeed a declaration of what *God has said*, but not an account of the *meaning man attaches* to God's sayings. Mr. Montgomery has undertaken to show, that he holds no

opinions inconsistent with the Word of God. In other words, as he is generally understood to be an Arian, and as he may fairly be considered as the representative of the entire body of the Arians of this Synod, Mr. M. undertakes to prove that Arianism is consistent with the Word of God; and that by consequence, the faith of Trinitarians is inconsistent with that Word. Now, how does Mr. M. effect this demonstration? Why, by declaring that he believes his Bible. This is a specimen of that form of sophism, which, by proving too much, is found to prove nothing. I know Mr. M. abhors Socinianism as much as we do. Now, a Socinian will join Mr. M. in declaring that he believes the Bible. Therefore, on Mr. M.'s principles, the faith of the Socinian is also consistent with the Word of God. That is, the Arian and Socinian creeds, which are inconsistent with one another, are yet both consistent with the Word of God.

But let us examine Mr. Montgomery's confession of faith a little more minutely. When Philip, says he, baptized the Ethiopian nobleman, it was upon this simple declaration, "I believe that Jesus Christ is the Son of God." "And I," said Mr. M. "do most decidedly believe this." Mr. Montgomery has also undertaken to prove that Arians hold all the doctrines that can justly be required of them, in order to church-fellowship with Trinitarians. The text adduced to prove this was 1 John iv. 14: "We do testify that the Father sent the Son to be the Saviour of the world; and whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "Most cordially," said Mr. M., "do we believe this doctrine; we subscribe to it with all our hearts and consciences." Now, all this looks very fair, and sounds most orthodox, and after all contains not one word to the purpose. Had we asked Mr. M. what the Bible had called Christ, he had answered rightly, "The Son of God." But we ask him not what the Bible *says*, we ask him what he thinks the Bible *means* by "Son of God." Does it *mean* that he was "God manifest in the flesh," or does it mean that he was an angel or created spirit; or does it *mean* that he was a man of like infirmities with ourselves?—When Mr. Montgomery has answered these plain questions, we shall then be able to estimate the amount of an Arian confession. —And I do appeal to Mr. M., by the value he puts upon simple truth, whether the use of equivocal language be worthy of the character of an honest man? The language of Scripture is not, indeed, naturally equivocal. But the introduction of Arian and Socinian doctrines have made it so. Must not then every man, upon the principles of common honesty, employ such explanations as will show to every one the real sense and meaning he attaches to the divine Word. Ramohun Roy, a Bramin, and sort of a Socinian, will immediately adopt Mr. Montgomery's creed. Christ, he will tell you, was the Saviour of the world, for he saved men from error by his use of excellent precepts—Christ, he will tell you, was the "Son of God;" for by "Son of God," he means merely a good man. Let it then be remembered, that when we ask a man for his profession of faith, we ask him not for the *words of the Bible*, but for an honest declaration of the *meaning he attaches* to these words.

4. To the use of confessions it has been ingeniously objected by Mr. Fletcher Blakely, that we require first to understand the Bible, and then we make a confession *a rule for understanding the Bible*; which we are presumed to understand before the confession was made. To this I answer—a confession is no *rule for understanding the Bible*; a confession is a mere declaration of what we believe to be the *meaning of the Bible*.

5. The same individual has argued, that by a confession we *add to the Bible*. Did the gentleman but weigh this charge, I am convinced he would retract it. What! does he mean to bring us under that awful sentence pronounced in the book of Revelation, against those who add to the word of God! I cannot believe him so liberally uncharitable. His charge arises from his continual mistake about the nature and purposes of creeds. They are not made to add to the word of God, or to have any authority as the word of God; they are merely intended to declare what we believe to be the meaning of the word of God. They are not to be considered an authoritative declaration of what God has said, but of what we believe to be the import of his saying.

6. He has likewise charged us with an invasion of the rights of private judgment. In answer to this I shall suppose that Mr. B. subscribes to my description of "private judgment;" and if he do, I deny that the making of a confession of faith is an invasion of private judgment. I aver that it is an exercise of private judgment. An individual comes to the Bible, and by every means which God has bestowed upon him, he endeavours to ascertain its meaning. He propounds this meaning to others; and on a similar examination, they agree with him. This agreement is a mere aggregate of private judgments. Well, in their union of private judgments, they determine that persons denying doctrines which they hold to be fundamental and essential, shall not be considered of

their company. Ah! replies the objector, if you deny me admission, you invade my private judgment. It may be so, reply the others; but if you intrude, you invade our private judgment. We leave you, Sir, undisturbed, to the choice of your own companionship; nor shall we intrude upon you farther than by our opinion, if you will listen to it. If we cannot convince you of your error, and our correctness, we beg to part, and to part in charity. But surely, Sir, if your private judgment be to overturn our private judgment, this is not liberality, but tyranny over our own consciences.

7. From the same quarter we are charged with presuming to express matters *better than God.* Another awful charge, and just as unfounded as the foregoing. What is it we presume to express? Not what God should have said, but what we *believe he meant, by what he did say.* I have yet to learn that there is any presumption in telling, in the plainest language, what opinions we do hold; or in giving our best interpretation of any portion of the divine word. A creed is merely such a statement, such an interpretation. Were the objector to carry his imaginary principle to its legitimate consequences, he would never preach another sermon. The moment he would commence an interpretation of Scripture, a statement of what he believes the Scriptures to mean, he would be horror struck with the idea of attempting to express the matter better than God; and his entire services would consist of a mere recitation of the words of the Bible.

8. We are charged with putting our creeds into the place of the Bible. I answer, we do no such thing. But as different persons understand the Bible in different senses, we declare, by a confession of our faith, *in what sense* we understand it.

9. We are charged with claiming infallibility. I pause not to argue the church's infallibility. But I shall fearlessly announce, that there is a Scriptural sense, in which every true believer is infallible. This I learn from Jesus Christ, the Lord. —John vi. 45. "And they shall be all taught of God."—Now I know that God must be an infallible teacher, and that every one, taught of him, must, in the Scriptural sense, be infallible. But in declaring our creed we claim not to be infallible interpreters of God's meaning, but honest interpreters of our own; or, if you will so have it, infallible interpreters of our own meaning. I do believe that every honest man is able infallibly to declare what he believes—what he disbelieves—or where he is in doubts. Now, this is all that we, by a declaration of our faith, propose to do. It is not fair to conjure up the phantom of Romish infallibility, and charge us with all the enormities committed under its guidance. We disclaim all connexion with its origin and principles. But, without presumption, it will be admitted, that we know our own opinions, and that we can honestly, that is infallibly, declare them to the world.

10. But, as in all cases, the appeal to matters of fact must form the strongest arguments, so we have an open and bold appeal to the condition of those churches that have adopted publick confessions. The church of England, we have been told, is overrun with Arianism, notwithstanding the orthodoxy of her thirty-nine Articles. For any thing I know, this may be the case; but so far as my personal knowledge extends, it is totally untrue. My acquaintance with the ministers of that church is certainly not very extensive, yet it is far from being inconsiderable. And I am bold to aver, that within the entire circle of my acquaintance, there is not an individual that I believe to be either Arian or Socinian.

The church of Scotland has also been adduced as an example of the inutility of publick confessions. We were told last year, by a member of this house, who may be presumed to be well acquainted with the state of the Scottish church, that it is infested with the diseases of Arianism, of even Socinianism, to no inconsiderable amount; and is as much diversified in religious sentiment as we ourselves can possibly be.

I cannot presume to speak of the church of Scotland as matter of personal knowledge. Yet I know most of the ministers of Edinburgh, either personally or by religious character—I have a similar acquaintance with many of the ministers of Glasgow, and its neighbourhood—and so far as my acquaintance extends, and it is not inconsiderable, I feel enabled to enter against the statement alluded to my decided protest. I have no doubt the individual who made it, did honestly believe it—yet I am bound, on the knowledge I have of the church of Scotland, to say, I do not believe it. Such a statement about the church of Scotland appears to me to rest much upon the same kind of evidence on which rests the statement concerning one of her greatest ornaments; I mean Dr. Chalmers; which statement was not only made in this Synod, but formed into a foundation for two arguments. And yet it has no foundation of truth, beyond the imagination of the individuals by whom it was originally propagated. It was, Sir, openly stated, last year, in this house, that Dr. Chalmers, when a minister of the church of Scotland, had been a Socinian!! I have since made inquiries upon the sub-

ject from a source that cannot be doubted: and I can tell to this house that the statement is totally erroneous. Dr. C. was at all times of his ministry a Calvinist. True, he has said, in his Address to the people of Kilmeny, that he had tried upon them, for years, the influence of "a moral experiment;" but this merely alluded to the more legal form of his preaching, previous to his adoption of that evangelical strain which has since delighted and enlivened the hearts of listening thousands. A Calvinist may preach the law, and give it a prominence over the doctrines of grace; and this is the sole foundation for the charge of Socinianism in the distinguished individual with whom the character of the Scottish church was involved. I do then say that those churches, in proportion as they have openly, uprightly, and determinately, employed their acknowledged creeds, have, in that proportion, preserved their doctrinal purity,—while we who have connived, like Geneva, at the neglect of our creeds, have, in the proportion of our neglect, been invaded with Arianism, or occasionally, Socinianism; and are found, at this day, not going hand in hand with one mind and one judgment, but contending, like children, about the first principles of the faith, and wasting in polemical debates the blessed days that should be dedicated to the higher purposes of edifying the body of Christ.

(*To be continued.*)

STATE OF RELIGION IN THE NORTH OF GERMANY.

(*Continued from p.* 61.)

At the beginning of the 19th century, irreligion had attained such an ascendancy over the manners of the higher classes of society in Berlin, that a man might mingle with them in all the relations and intercourse of life, without hearing any conversation which had the remotest connexion with piety; without meeting any individual who ventured either to reprove or resist the prevailing vanity and thoughtlessness of mankind; and without hearing of any publication, calculated to awaken the mind, coming from the press, to carry alarm into the soul of the sinner, and rouse him from his delusive and deadly self-confidence. Religion, if it existed at all, consisted in occasionally visiting, for the purposes of ridicule, the church of some poor despised orthodox clergyman. The best educated of the priesthood appeared to have no other end in view, but to render the duties of their office inefficient and nugatory. They made religion subservient to their own views of morality; they professed to exalt the soul to a state of independence, in the exercise of its powers; and thus to constitute it its own legislator. In this imaginary state of exaltation, they acknowledged reason alone as their supreme guide in all the concerns of life, and dispensed with the aids of religion—Just as a full grown man dispenses with the leading strings of childhood. They preached up the *autonomy* of reason, that is, its sovereign legislative power, adequate to all the wants of man. On a certain occasion, one of these preachers rose up, and harangued an audience of thirty or forty persons, against the prejudices generally entertained in favour of crowded churches; because, said he, a man might be a very good citizen, and a very acceptable servant of the Most High, though he did not attend church.

In the *Universal History* of Becker, the most widely circulated of all his historical works, the Old Testament is daringly turned into ridicule; and Jesus Christ is described as a hair-brained enthusiast, who, along with John the Baptist, had formed the mad design of establishing a terrestrial theocracy; but perceiving the project to be impracticable, that he endeavoured to withdraw from the visionary enterprise with a good grace, by representing all his views as having a relation solely to a spiritual kingdom. Now there are perhaps very few families in Berlin, who do not possess this book, and by whom it is not used as the text book of all the historical instruction given to children.

Religious instruction was very partially attended to, and but few

traces of it remained 50 years ago, in any of the publick schools: at present, alas! scarcely a vestige of family devotion remains, and pastoral visits, which have long been gradually decreasing in frequency, are now almost entirely unknown.

Infidelity and profaneness, moreover, had just attained their full growth, when we were delighted with beholding the blossoms of a fairer plant beginning to unfold. Men of lofty imaginations, and warm and generous hearts, could not endure a system of ethics, which denied all, and demolished all, that had previously existed, without substituting any equivalent. Philosophy and poetry took the lead, in breaking the fetters of infidelity, and extending the limits which a cold, calculating, and timid spirit had assigned to the operations of the human mind. While Schelling subjected the doctrines of religion to the examination of the understanding and conscience, whose province Kant had limited to matters of fact and moral principles, Scheiermacher, whose inquiries had taken a similar direction, claimed, for all the subjects of religious belief, a particular field of intellectual investigation, distinct from that which is generally assigned to philosophy. Meditation on the attributes of God—the feeling of an absolute dependence upon Him—and not any knowledge obtained by the aid of ratiocination, were the characteristics of the tenets he propounded.

He regarded the religion of every country, and of every age, as different exhibitions of human nature, which however it might vary in form, was always substantially the same. His school was devoted to the study of the fine arts and belles lettres. His disciples were downright enthusiasts, who fancied that they breathed a purer atmosphere than other men, and affected to commiserate those who believed and obeyed the common principles of morality. The two brothers, A. W. and F. Schlegel, with some others belonging to this coterie, published the Athenæum, a journal intended to serve as the circulating medium of their peculiar views. Several of this party afterwards embraced the Catholick religion—an event easily explained from what we have already stated. The most distinguished of these converts were Frederick Schlegel, Zachariah Werner, and Louis Tiech. Louis Tiech published, about a year ago, a romance, entitled "The Revolt of Cevennes," in which he delineates, under the guise of his own peculiar creed, and with references to existing facts, the religious wars of France in the time of Louis XIV.

These new views had at first very little influence upon the church; but in progress of time, the popular preachers who adopted them gained high celebrity, and attracted immense crowds to their respective churches. Hanstein, who died about seven years ago, took the lead in this march of popularity.

While this reaction, which however had not its origin in sound gospel truth, was extending its influence over the higher ranks in Berlin, very signal and blessed effects attended the peaceful ministrations of Jaenicke, the pastor of a small Bohemian church in that city. His preaching collected together large crowds of genuine Christians; who, by meeting often in the same place, were led to form more close and friendly associations; and the Board of Missions of Berlin, founded in 1800 by Jaenicke, was the result of an active and interesting correspondence, carried on by him with the Christian churches, both of neighbouring and remote countries.

Fashionable people were sometimes offended at the familiar and searching style of his sermons; but his church became a school of the true faith, both to the lower and the

higher orders of the people. Jaenicke at length stood almost alone in bearing testimony to the truth of God. The few ministers who coincided with him in doctrine were taken away by death, and their successors were men of very opposite characters. Still, however, he continued to preach and act as a faithful apostle, proclaiming, with immoveable firmness, *Christ crucified and risen again*, as the only anchor of faith and hope, to the souls of those entrusted to his charge. His labours were eminently blessed to the people of Berlin; and when the religious feelings and opinions of the inhabitants of that city were lately aroused and quickened, a remnant of Jaenicke's followers were found, with whom the newly awakened converts could with pleasure unite. The small church of the Moravians, which, as in other places, so here also, was preserved from the overwhelming flood of infidelity, but whose influence, nevertheless, was very limited, became a second point of concentration, to the new inquirers after the path of godliness.

This letter is meant only as an introduction to a series of interesting facts, which I intend to publish; and which I shall forthwith transmit to you, in the hope that they may prove alike interesting and edifying to your readers.

Accept the assurance, &c. of your devoted friend in the Lord,

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A MISSIONARY SEA JOURNAL.

(*Continued from page* 72.)

Feb. 19th.—We were this morning much alarmed by the intelligence that a water-spout was fast approaching us. Had it been permitted to come in contact with our vessel, we should, in all probability, have been buried in the deep. But the Lord again appeared for our deliverance. A gun was immediately fired, which had the effect to disperse the threatening appearance.

March 22d.—We are now 13 degrees north of the Equator, and expect, should the wind continue favourable, to arrive at the Islands in the last of next week. Soon this dear interesting family will be separated, and we shall enter upon our labours, in our respective stations. It is yet altogether uncertain where, or with whom, I shall be situated; but I feel willing to leave the disposal of my future lot to my heavenly Father.

Yesterday was observed as a day of fasting, humiliation, and prayer, preparatory to entering upon the scene of our future labours. I am looking forward to this interesting event with the mingled emotions of joy, hope, and fear. I ardently long to commence my work in a heathen land, and I feel encouraged to hope that the Lord will make me useful. But when I look forward to the great object I have in view, and feel my own weakness, I tremble and say, "Who is sufficient for these things." But I feel thankful that I am enabled to go daily to the inexhaustible fountain, for the supply of every needed grace.

Saturday, 29th of March.—After being 21 weeks confined to this floating prison, the joyful sound of "*land O*," saluted our ears; and the snow clad summit of Mouna Kea appeared in view. Every eye beamed with joy at this cheering sight. My feelings, as I gazed on my future home, were indescribable. On Sunday morning, we were in sight of Oahu, and about three o'clock we came to anchor in the harbour. Mr. Bingham, who was apprized of our arrival, came on board in the evening, accompanied by Mr. Chamberlain and Mr. Goodrich, and also Mr. Stetson, the first mate of the Enterprize, an American vessel in port, in which there is a revival of religion. We had a most interesting interview. They had appointed a meeting on board

the Enterprize, and Mr. Gulick was prevailed upon to accompany them, and to preach—He did not return till morning. From our friends we learned that Mrs. Bishop had gone to rest.

Oahu, April 8th.—About ten o'clock, on Monday, the 31st of March, every thing being in readiness, all, except Mr. and Mrs. Andrews, and Mr. and Mrs. Gulick, who remained to make some further arrangements, were seated in boats, bade adieu to the Parthian, and were conveyed on shore. Here we were met by Mr. Bingham and Mr. Chamberlain, who were waiting to receive us. We were soon surrounded by hundreds of the natives, who lined the shore, and greeted us with a friendly *mahoi*. To spare our feelings, it was thought best that the young ladies should ride; and though it was revolting to us to be drawn by our fellow creatures, we on the whole thought it best, and were soon seated in a little handcart, with six of the natives drawing before, and two pushing behind, and one holding an umbrella over our heads; and in this style we proceeded to the house of Mr. Bingham, about half a mile from the place of landing. On our way, we called at the house of Kaahumanu, who had been apprized of our arrival, and was prepared to receive us. She met us at the door, with great condescension. After resting a few moments, the distance to Mr. Bingham's house being short, we proceeded on foot, accompanied by Kaahumanu. On arriving at the mission house, and being introduced to Mrs. Bingham and Goodrich, we were refreshed with a glass of wine, and some good sweet water--the first we had tasted since we left America. Then the hymn "Kindred in Christ for his dear sake, a hearty welcome here receive," was sung, and thanks offered up by Mr. Green for our safe arrival, and prayer for our future usefulness. It was a season of deep feeling. Every eye was suffused in tears. About one o'clock we sat down to a table, spread with a variety of different kinds of vegetables, and the fruits of the Islands. We were honoured with the Queen's company. She is really a stately personage. Her dress was a blue silk, with a sprig muslin scarf; two strings of beautiful feathers ornamented her neck, and she wore a Leghorn hat. While eating, her attendants arrived, with a present of bananas, and a watermelon, I think as good as any I ever ate in America. After dinner the Queen took her leave, and the time between this and tea was filled up with a constant succession of visiters—as fast as one set took their leave another arrived. In the evening, our friends arrived from the Parthian, and as our mattresses had not been brought on shore, and as we could not all be accommodated at Mr. B.'s, we separated, and part went over to Mr. Goodrich's. I retired to bed, but not to sleep. The interesting events of the day, the excitement, the degradation I had witnessed, the uncertainty of my future destination, and a variety of feelings, all conspired to banish sleep from my eyes. I rose before day, and from the window watched the opening dawn, on the mountains of Oahu. Kaahumanu loads us with kindness; every day she sends us a handsome present. Our present arrangement is, that we all remain here, till we hear from the other stations. The missionary packet has arrived, and it is probable we shall soon have a general meeting, when there will be a consultation, and a decision will be made.

Thursday, April 3d.—We were to-day introduced to the chiefs, at the house of Kinou, one of the former queens of Riho Riho. Mrs. Green, who had been sick, and had not recovered her strength sufficiently to walk, was drawn in a handcart; the rest proceeded on foot. When we arrived at the gate,

we were met by Boki, the governor of the fort. After being presented to him, he conducted us to the house, which is a spacious building in two apartments, in the native style. The floor was covered with matting; near the centre stood a table covered with a clean white cloth, on which were laid the presents sent to Boki and the Queen. A little beyond was placed a sofa, covered with crimson damask, on which were seated the ladies of the chiefs, dressed in handsome silk, with striped silk scarfs. On each side were placed chairs for the mission family, and for Kaahumanu, who honoured us all with a smile and friendly shake of the hand. Her dress was composed of crimson crape, and a blue crape shawl, elegantly embroidered with green, pink, and yellow silk. Mills, Tyler and Phelps, and several persons of distinction, were seated round on the mats, in the native style, and the enclosure was filled with the lower class. After the ceremony of introduction was over, Boki's letter of approbation was read, and interpreted by Mr. Bingham, and answered by Mr. Andrews. The presents, which consisted of a Bible for the Queen and Boki, and some small books for the ladies, were presented. After this we proceeded to the church, where a sermon was preached by Mr. B., and two couple were united in the bonds of matrimony—they were neatly dressed. In the evening, there was a prayer meeting, attended by the mate and six sailors from the revival ship, all the hopeful subjects of divine grace. On the Sabbath, it was truly pleasing to observe the stillness and solemnity which prevailed. Not a solitary native was seen, till the bell rung at 7 o'clock for the native service. Mr. Bingham preached from the words—"How beautiful upon the mountains," &c. At 11 Mr. Green preached in English, and in the afternoon Mr. Goodrich in the native language. It was a scene calculated to affect the most obdurate heart. To see at least three thousand souls on heathen ground, all attentively listening to the word of life, excited the most delightful emotions in my mind; and I never more sincerely rejoiced that I had been permitted to land on these shores, and in the delightful prospect of ending my days here, than on this interesting occasion. My heart aches, and my spirit sinks, when I witness the wretchedness and degradation which every where meet my eye; yet it is so much better than I had anticipated, that I am agreeably disappointed. And the friendly disposition manifested by the natives, affords the most ample encouragement. My time is at present much occupied, having a number of letters to finish, as there is a vessel in port, which will sail for America in a few weeks. I shall not close my letter, however, till a short time before she departs. The missionary packet, which arrived a day or two since, will sail to-morrow. Mr. Gulick will go in it, and the brethren will return with him, and there will be a general meeting, and a decision made in regard to our location.

A few hours after my arrival here, I received your letter, which you sent, expecting it to reach me in Boston. It had been taken out of the post office, and put into the hands of Dr. Judd, who in haste put it among a packet of letters for Mr. Bingham, and forgot it. I neither saw nor heard of it till after we landed, and was quite surprised to receive a letter from America so soon. I feel grateful for your kind advice, with respect to a prudent care of my health. It is as you say—I feel now able to go through almost any fatigue. My health never was better. I have increased in flesh, and see so much to do, that I know not how to remain quiet, and feel as if no labour would be too great. But we are advised by those who

have been long in the field, to spare our strength at first. And I hope to profit both by their experience and your advice. Nothing can exceed the anxiety of the natives to obtain books; they will give almost any thing, for one sheet of the gospel of Luke.

May 1st.—Since visiting the above, some of the brethren from the other stations have arrived, and there has been a consultation, on the measures which it would be best to adopt. After much deliberation, it has been decided that Mr. Andrews should go to Lahaina, Mr. Gulick to Tanai, Dr. Judd, Mr. Clark, and Mr. Shepherd, to remain here, Miss Ward also to continue at this station, Miss Stone to go to Kailua, Miss Patten to Lahaina—I shall accompany Mr. Gulick to Tanai. Our friends expect to embark for their different stations on Monday next—We shall probably remain here some time longer. On Sunday last we united with the church, and for the first time joined with the first fruits of missionary labours here, in commemorating the dying love of our risen and exalted Saviour. O my dear friends! this was a season of peculiar solemnity; a season upon which I shall always look back with the most pleasurable sensations. I could scarcely restrain my feelings, when, with a trembling hand, I subscribed the covenant, and solemnly renewed my engagement to be the Lord's. Mr. Bingham, in a most affectionate manner, gave us, in the name of the church, a cordial welcome to all its privileges. Mr. Richards said much to encourage, animate, and excite us to diligence, zeal, and faithfulness, in this gracious cause. We certainly have every thing to encourage us to go forward with diligence, in the missionary work. We have arrived here at a most favourable time, and under the most auspicious circumstances, have been received with the strongest expressions of affection, by those already in the field, and who have borne the burden and heat of the day. The young king, and all the chiefs, have expressed their approbation; and all classes are eager to obtain the word of life. The field is ripe for the harvest, and there is nothing to prevent our immediately entering upon our labours; and I trust, if we do not weary in well doing, we shall in due time reap an abundant harvest. O my friends, could you take a view of this moral waste, could you see the degraded state of these our fellow beings, how would your hearts be pained and your tears flow, and your bosoms heave with sighs! O how earnestly would you desire to send more and more labourers into the field! How fervently would you pray for the salvation of these perishing immortals! Here are thousands and thousands of souls, famishing for the bread of life, and but few to direct their wandering footsteps in the path to heaven. A thousand labourers would not supply the pressing wants.

May 6th.—Yesterday afternoon, after committing our friends to the care of the missionaries' God, we accompanied them to the place of embarcation, and, with feelings of tender regret, bade them adieu. They are gone to commence their toils in the cause of Christ. May he who has called them into the field, be their shield and their exceeding great reward. While Miss Patten was preparing for her departure, several of the native females, members of the church, who are in the habit of visiting us, called to take their leave of her. Some of them shed tears, and all expressed their regret. In the evening, they returned to sympathise with me, on the loss of my friend. It is expected that Mr. Goodrich will return to Hilo, as soon as the schooner is at liberty. It is probable Mr. Gulick will be the last to leave this place. It was decided by the brethren, that Mr. Green should go

to the North-West Coast, to ascertain the prospect of establishing a missionary station there—He will wait here for a favourable opportunity. I am much pleased with my present prospect. Mr. and Mrs. Gulick are an amiable and interesting couple, truly devoted to the missionary work, have uniformly treated me with the greatest kindness, and I have no doubt they will do all in their power to promote my happiness, while I remain with them. It is however probable that part of my time will be spent with Mrs. Whitney, whose health, like the rest, is but feeble, and will probably need assistance. I expect to engage in teaching, as soon as I acquire a competent knowledge of the language. Tanai being the most retired station, will be most congenial to my feelings; and I do hope through grace I shall be enabled to do something for the Redeemer's cause, in this part of the vineyard of the Lord. I desire to be thankful that God has given me a heart to pity these degraded creatures. I think nothing but compassion for their souls, and a desire to contribute my feeble aid in improving their moral condition, could have induced me to resign all the pleasure and advantages of refined and polished society, and all the blessings of a gospel land, for a residence among these gloomy hills of darkness, and my neighbours the wild untutored savages. This encourages me to hope that I shall not be altogether useless. *Now*, my dear friends, I begin to experience some of the trials of a missionary life, and know something of that which waters the missionaries' path with tears. But I think I can say too, that I know something of the consolations of those who forsake all for Christ. Yes, my friends, I can still say "none of these things move me." I lean on the almighty arm of my covenant God for support. "He is my refuge, my fortress, my high tower, my deliverer; in him will I trust." Blessed with his smiles, and enjoying his presence, "Cheerful I'll tread this desert through." I will not fear the terrors that I meet, being confident that Judah's Lion will guard my way, and safely guide me home. I conclude with earnestly requesting you to write, immediately on the reception of this; send your letters to Mr. E. and he will forward them. Let me know every particular of your family—how your church prospers—every thing will be interesting. Give my warmest love to all my friends, particularly Mrs. Dare and Mrs. Osborn. I shall write to them at some future time; at present I am much engaged. I need not urge you to remember the cause of Zion here; I know you will bear us on your hearts. Do pray that I may grow in grace, and every missionary qualification.

Farewell, dear, dear friends.

MARIA OGDEN.

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. II.

3. We are now to consider how far the union of different churches, in the prosecution of missionary operations, may be proper and advisable.

In forming a union for missionary operations, we think the design must always be, to promote harmony and brotherly love among the associating denominations, and to call into exercise more wisdom, strength and efficiency, in sending the gospel to the destitute, than would have been employed in this good work, if each denomination had been left to act by itself. No farther therefore than union may serve to promote such a design, can it be desirable and proper; for to any extent, or in any degree, in which it might interfere with the objects specified, it would plainly be injurious to the

general cause, and of course would better not take place.

Now, as to the promotion of harmonious and fraternal feelings between different religious denominations, it should be kept in mind, that this object will never be obtained by any attempt to unite Christian sects, while they differ on any of the important doctrines of the Christian system, or even in reference to any leading principles of church government, or ecclesiastical order. An attempt to unite denominations that are tenacious of discordant peculiarities, so far from promoting kind feelings, will only produce greater alienation, by making each party more keenly sensible of what it dislikes in the other. If a *formal* union for missionary purposes is organized between parties, not *cordially* agreed beforehand in what each considers as important, they must exercise a degree of forbearance and self denial which the world has not yet seen, if they do not soon manifest, that each is still desirous to promote its distinctive and favourite opinions and views;—if it is not apparent that measures are often advocated or opposed, just as the different partizans severally consider them as friendly, or hostile, to their peculiar wishes. The unavoidable consequence of this will be, either that the parties will separate, with less friendly feelings than those with which they came together; or else that one will decisively preponderate, and order every thing as it pleases, and the other will make but feeble exertions, or none at all, to afford aid, because its own desires have not been gratified but disappointed. Thus brotherly love will not be increased, but diminished, by such a union; and missionary operations will evidently not be carried on as extensively, or efficiently, as they probably would have been, if they had been undertaken and conducted by the parties separately.

Much countenance and assistance, in missionary operations, will often be given by several denominations, to a particular one with which they have no stipulated connexion, when that one is seen to be liberal, discreet and zealous; and this, even in cases in which there would have been insurmountable objections to a formal union. The funds by which the Moravians, or the Unitas Fratrum, have sustained their missions, have heretofore been, and we believe still are, greatly aided by the members of other communions; especially by those who belong to the established church of Britain: and it is a well known fact, that in almost every place in which Moravian missionaries are located, they are countenanced by the civil authorities to whom those places are subject, and sometimes receive pecuniary grants likewise, on account of the acknowledged meekness and discretion of the missionaries of this church, and the happy influence which they exercise on all the social interests of the community.*

* Since writing the foregoing paragraph, we have seen appended to the Christian Observer for October last, "Extracts from the Tenth Report of the Committee of the London Association, in aid of the Moravian Missions." Thus it appears that there is, in the established church of Britain, a regularly organized committee, for aiding the missions of this denomination. The report before us gives a statement of the stations and present missionary operations of the Moravians, and many interesting extracts from the journals of the missionaries; and at the close of the whole, we find the following:—

"In addition to the above extracts, it may be useful to state, that by the exercise of the rigid economy above noticed, the brethren usually maintain their missions at an annual expense of about £10,000; but they can seldom raise, in their own congregations, above a fourth part of the amount: the support, therefore, of their missions, depends *mainly* upon the active, liberal, and persevering efforts of members of *other religious communions*. They have often experienced distressing embarrassments, and must long since have relinquished their stations, and have yield-

In like manner, the conviction which has pervaded the mind of the Christian publick, that the Baptist missionaries in India are promoting the interests of our common Christianity, by their ability and enterprise in translating the Holy Scriptures into many languages of the East, and by their general zeal and devotedness in the missionary cause, has obtained for them repeated and very liberal contributions and donations, from other Christian denominations. When their printing establishment, many years since, was nearly destroyed by fire, they received from the Presbyterian church in this country, a very handsome sum, to aid in repairing their losses; and we believe, that what Mr. Ward obtained from this denomination, about nine years ago, for the establishment of a Baptist college in India, was scarcely less, if it was not more, than he received from all other sources in the United States.

Nor can we forbear to consider the American Board of Commissioners for Foreign Missions, as exhibiting a striking example of the efficiency of missions conducted by a single denomination, aided by funds derived from others, approving highly of the manner in which those missions are conducted. This Board, it is well known, was projected and formed, and for some time almost wholly supported, by the Congregational and Independent churches of New England; and from the members of those churches have the members of the Prudential Committee, from first to last, been uniformly selected. Now, it is by this committee in fact, (whatever may appear in form) that all the plans of the A. B. C. F. M. are devised, and all their measures matured and executed. The committee, no doubt, may and do, avail themselves of information, hints, and suggestions, from whatever quarter they may come; and composed, as it is, and ever has been, of wise and good men, a great regard has been paid to the views and wishes of the Christian publick, in all that has been done. To the chartered board several members of the Presbyterian church now belong; and many more, both of this church and of some others, are reckoned among its honorary members. Still it is the Prudential Committee, consisting entirely of Congregationalists or Independents, that really both project and manage the concerns of that Board; and nothing of which they do not approve, is, we believe, ever done, and very little which did not really and strictly originate with themselves, has, we think, ever been attempted. Let it by no means be supposed, that we disapprove of this method of procedure. We approve of it cordially and entirely. We think it right and just in itself, that the Congregationalists and Independents, who gave birth to the institution, and who have uniformly and largely contributed to its support, should direct and manage their own plans and efforts; and without being understood to approve of every individual act and project of that committee, we do say unequivocally, that we would not change its organization, or place in it an individual, who is not a Congregationalist or an Independent, if we could do it by a wish. We believe that its aptitude to do good, much—very much—depends, on an entire unity and concert, in plan and in action, which not im-

ed up those Christian enclosures a prey to the powers of darkness, but for the spontaneous and continued bounty of such benevolent friends, chiefly residing in England and Scotland."

What a powerful confirmation is here, of the truth and importance of our statement, that even a small and comparatively feeble denomination, conducting missions without any formal or stipulated union with others, may derive aid from them to a large extent, by the prudence, zeal, and Christian temper, with which its missions are carried on. It appears that *three-fourths* of the funds of the Moravians, are derived from the voluntary donations of other denominations.

probably might be marred, by the introduction of a single member of another denomination. We also think that they have manifested very great activity, zeal and address, and perhaps as much liberality as is to be expected in the present state of human nature—more we may expect in the Millennium—in conducting their affairs; by which they have deservedly obtained the confidence, and been aided by the contributions, of almost all the warm friends of the missionary cause in the United States.

We have been thus particular in remarking on the A. B. C. F. M., because we really regard it as exhibiting a striking instance of the efficiency in missionary operations, which may be exercised by a single denomination, when its measures are taken and executed with such wisdom, prudence, energy and liberality, as to command publick and general approbation and confidence. We have done it also, because we know that many—regarding appearances more than realities—have viewed, and still view, this Board, as an imposing example of the good effects to be produced by the union of several denominations. It is indeed the union of several denominations, to support the approved missionary operations of one; but in no other light than this can we regard it: and the example goes far to show, that this is probably the best, and perhaps the only kind of union, of different religious sects, that is necessary or useful, in missionary operations. It is best calculated to promote peace and harmony, and to preserve that unity of design and action, on which efficiency essentially depends. It also provides for the supply of funds, quite as effectually, and probably more so, than can be done by any other means. We do not believe that if the A. B. C. F. Missions had been originally so constituted, as that every religious denomination which has hitherto contributed to its funds, should have had its representative in the Prudential Committee, the amount of funds would have been nearly as large as it has actually been, nor the amount of successful missionary labour performed half as great. And as to the wisdom that would have been called into exercise, by what are denominated *united councils*, we believe that the probable distraction of those councils, would have rendered the wisdom *actually exercised*, in planning and executing the measures of the A. B. C. F. Missions, far less than that which has always distinguished the Prudential Committee of that Board, constituted as it has ever been.

It seems to be questionable then, whether any union of different churches, other than that to which we have just adverted, be really advisable and useful, in the prosecution of missionary operations. If it be, we think it clear, that it ought to be attempted only between churches whose publick and acknowledged formularies of faith and of ecclesiastical order, are confessedly the same—differing only in the language used in the formularies, and in some circumstances admitted on all sides to be unimportant.

As to the often repeated maxim that union is strength, it is true only when properly explained. A union, as we think we have fully shown, which is only *formal*, and not *cordial*, produces no strength. On the contrary, by causing discord and divided counsels, it enfeebles every thing, instead of invigorating any thing; so that sects that cannot cordially unite, will do much more, and do it much better, by acting separately, than by an attempt to act connectively.

Again. A body may be too large, as well as too small, to act with the greatest efficiency. This is an admitted truth, demonstrated by numerous unequivocal examples. Every historian who has recorded the fall of the Roman em-

pire, declares that it fell by its own weight; and every attentive observer, may see that the Roman church is falling, from much the same cause. It is the manifest design of Providence, that (till the arrival of the millennial age at least) no human sagacity or arrangements shall suffice, to conduct in the best manner, the multiplied concerns of a great community, of indefinite extent. Beyond a proper extent, therefore, union is not *strength*, but *weakness;* and we mistake if plain indications are not visible, that certain missionary corps have already more to do than they can do well—in the widely extended, and exceedingly multiform operations, which they are called to superintend.

On the whole, then, we are brought to this conclusion, that the union of different religious sects for the prosecution of missionary operations, is proper and advisable, if at all, only between small denominations of Christians, and these such as have publick formularies of faith and church government that harmonize, in every particular that is important in itself, or that is deemed to be so, by the parties who coalesce.

(*To be continued.*)

Review.

M'CALLA ON CHRISTIAN BAPTISM.

(*Continued from page* 78.)

Of all the publick disputations ever held on the subject of religion, that which took place at Poissy, in France, was the most important. This occurred Sept. 4, 1561, by the appointment of Charles IX. king of France; and the cause of this conference was, in the royal proclamation, stated to be, "the providing a remedy for the religious disturbances of the kingdom, that all occasion of offence might be taken away by the correction of abuses, and that the publick tranquillity might be restored." And it was declared to be the royal pleasure, that the clergy engaged in this conference, should not desist from their efforts, until some plan should be devised for reconciling the differences which existed among his majesty's subjects.

To this meeting were invited all the most distinguished personages in the kingdom; and of ecclesiasticks, cardinals, archbishops, and bishops, to the number of fifty; besides a large number of the doctors of the Sorbonne, &c. The reformed pastors were invited to delegate such persons as they might choose from their own body, or from the adjoining countries; and a more learned and pious delegation, the church has seldom had it in her power to furnish. Among them were, Beza, Martyr, Marlorat, Viret, Merlin, Morell, Boquin, Gallasius, &c., to the number of more than thirty. When the Protestant ministers arrived in the neighbourhood, Beza, by the suffrages of his brethren, was appointed their speaker.

The evening succeeding the arrival of Beza, he was introduced into the chamber of the king of Navarre, where were convened, the queen-mother, the king of Navarre, the prince of Conde, the cardinals Bourbon and Lothario, together with many other persons of noble rank. Here, Beza entered into an explanation of the reasons which had induced him to attend, although they were not unknown to those present. The queen accosted him in a very gracious manner, and expressed her ardent wishes, that he would make it a primary object to consult the peace of the church. But Lothario

addressed the venerable man in a harsh manner, saying "Since you, when absent, have been the occasion of grievous disturbances, so now, when present, it is the ardent wish of us all, that you would use your endeavours to restore peace." To which Beza answered, "that he was of a condition too humble to have it in his power to produce a commotion, in so great and powerful a kingdom; and that from nature, and on principle, he was totally averse to all disorderly proceedings; and that his zeal and exertions should never be wanting, to promote piety towards God, and the prosperity of his king and country." After considerable conversation with Beza, cardinal Lothario declared to the queen, "that he was very much pleased with him, and that he now hoped, that the result of the conference would be such as they desired, provided every thing should be conducted with temperance and right reason." And when the company were about to separate, he addressed himself to Beza, in a very affectionate manner, and said "I rejoice that I have had this opportunity of conversing with you; and, in the name of God, I invite you to the conference, for I now hope, that in a short time,—the reasons on both sides being well pondered—a way to permanent concord will be discovered." Beza replied at length, and entreated the cardinal to persevere in his zeal for peace and concord;—he professed, that whatever gifts he had received from God should be most sincerely employed, to promote the same object.

The Protestant ministers being now convened, sent in a petition to the king, that he would, according to his promise, institute the proposed conference, without delay; and entreating, that the dignitaries of the church should not be permitted to preside, but that the king himself would consent to moderate the Assembly. Moreover, they requested, that all controversies should be determined by the Holy Scriptures; and that the whole of the transactions should be committed to writing by the royal notaries. To which the king answered, that he would act in this business, with the aid and by the advice of his proper counsellors, in such a manner that every thing should tend to peace.

Some delay in opening the conference was occasioned by the ecclesiastics of the established church, who protested against granting a full liberty of disputing, to men who had been long since condemned by the highest authority.

The Protestant ministers also addressed a petition to the queen-mother, of the same purport as that sent in to the king. To which she replied, that they could not reasonably expect to be judges in their own cause;—but that she agreed, that the word of God should be the standard, by which every doctrine should be tried. They were moreover informed by the queen, that some of the royal secretaries should be appointed to take down the debates; and that the king himself, and all the royal family, would be present at the conference. She admonished them to conduct themselves modestly, and to have nothing in view but the glory of God, of which, she believed they were sincerely zealous;—and concluded by saying, "that it would not be expedient to make any concessions to them in writing, for which, indeed, there could be no necessity, since their royal word ought to be considered a sufficient security."

The delegates of the reformed church having received this answer departed, when immediately some of the Sorbonnists came to the queen, and wished to know whether she could bring herself to hear the discourses of men of this new religion? and that if she resolved to hear them, it would be very unsafe for so young a man as the king to be present, for there would be great danger, on account of his tender years, lest he

should be ensnared. And they again insisted, that men already condemned for heresy, ought not to have a hearing. To which she answered, that nothing should be done without mature deliberation.

The conference was now instituted in a spacious hall of the monastery. The king and queen of France, the king and queen of Navarre, the duke of Arles, brother to the king, and Margaret his wife, the prince of Conde, and a large number of the nobility were present. The number of the ecclesiastics was about fifty, accompanied by a train of Sorbonnists and Canonists. The Protestant ministers were about thirty in number. The meeting was opened with a discourse, by Hospitalius, the chancellor of the kingdom, which the cardinals Taro and Lothario required should be committed to writing: but he refused, saying, that the substance of the oration was well understood by all. Thuanus, the historian, says, that this request was made for no other purpose, than to create delay.

An opportunity was now afforded to Beza to speak, upon which he said, "Seeing all things which relate to the service of God, both great and small, are far above the capacity of our understanding, and depend entirely on him, I trust that it will not be taken amiss by you, O king, that we commence our deliberations with prayer to God." On which, he immediately fell on his knees, and after repeating the form of confession used in the reformed churches, he proceeded thus, "O Lord, this day, so aid thy unprofitable servants, that they may be able to confess thy truth before the king, and this most illustrious assembly. Be pleased, O Father of lights, according to thy wonted goodness, to enlighten our minds, to regulate our feelings, and to inspire us with docility, that we may be strengthened, so to speak, in exhibiting the truth which thou hast imparted to us, that it may tend to the glory of thy name, the prosperity of the king and all his people, and the peace and tranquillity of the Christian republick, and especially of this kingdom."

When Beza had finished his prayer, he addressed the king, in the following manner: "O most illustrious king, it is esteemed, indeed, a great felicity by those who honour and obey their sovereign with fidelity, to enjoy the privilege of seeing his face, which is, as it were, the visible representation of the majesty of God. And it cannot be otherwise, but that faithful subjects should be greatly agitated, when thus admitted into the royal presence: for we are naturally so constituted, that what we see with our eyes, affects us much more sensibly and deeply, than what we perceive by the simple apprehension of our minds. But if, at any time, it so happens, that subjects are not only permitted to behold their prince, but to be seen by him, and what is more, to be heard by him, and to meet with his approbation, they would, indeed, seem to themselves to have attained the highest object of their wishes. These distinguished privileges, for a time, it hath pleased God, that some of your faithful subjects have not been permitted to enjoy—to their great disadvantage and grief—until now, when the same God, in his infinite mercy, having regard to our unceasing tears and groans, hath so favoured us, that he hath granted unto us, this day, the blessing, which has been rather the object of our wishes than our hopes; that we should be admitted to the privilege of seeing your Majesty, and of being seen and heard by you, in this most illustrious assembly. Such a favour, we have never before experienced, and never expect afterwards to enjoy the same; so that the whole period of our remaining life will be insufficient to express, in a suitable manner, our obligation to God, and our gratitude to your Majesty, for this

signal favour. And in addition to all the rest, we are not only privileged with access to your royal person, but are tenderly and benignantly invited by you, to be of one mind, in our obedience to God, as we are in our allegiance to you. We must confess, that our minds are scarcely capable of conceiving, in a proper manner, of these distinguished favours; much less have we words to express, the sense which we entertain of your great goodness and condescension. We choose, rather, therefore, in modest silence, to confess our inability to do justice to the subject—which surpasses all eloquence, than to degrade it, by the poverty of our speech. But this one thing is the object of our most earnest desire, that our obedience may this day be graciously accepted by your Majesty. If God would only grant, that our coming together might at length put an end to our grievous afflictions, so that, by the auspicious events of this day, the very remembrance of those evils which have pressed so heavily on us, might be obliterated, what reason should we have for everlasting gratitude! We refer to those disturbances, on account of religion, which have already been the ruin of so many persons. Various circumstances have combined to prevent, until this time, our deliverance from evils worse than death, under which we have groaned. Often all hope would have expired, had it not been for some favourable events, by which our minds have been preserved from utter despair. We reckon it among the first of our grievances, that by some means or other, a fixed and almost indelible impression has taken possession of the minds of many, that we are a turbulent and ambitious set of men; bigotted to our own opinions, and enemies to peace and tranquillity. There are some, indeed, who entertain a more favourable opinion of our spirit, and believe that we are not altogether averse to peace and concord; but, at the same time, they are of opinion, that we insist on conditions so unreasonable and difficult, that they are entirely inadmissible; and that, rather than fail of accomplishing our favourite objects, we would be willing to turn the world upside down; and that we would be glad to dispossess others of their places and honours, that we ourselves might enjoy them. Many difficulties of this kind surround us, but we would choose rather to bury them in oblivion, than by recounting them, to renew our own sorrows; especially, at such a time as this, when we are convened, not to make complaints, but to endeavour to devise a remedy which may remove them all. But what is that which amid so many evils inspires us with courage? Certainly, O king, we have no ground of security in ourselves, for we are among the most obscure of our race: nor, indeed, does any arrogance or vain confidence possess our minds, for the meanness of our condition effectually represses all thoughts of this kind. But that which confirms and animates us, is a good conscience. We are supported by the persuasion, that we are engaged in a good cause, of which we trust, that God, through the intervention of your Majesty, will be the defender. Besides, your benignity, O king, which is manifest in your countenance, and in all your words;—and your equity, O most illustrious queen, the goodness of your disposition, and of the illustrious princes of the royal family!—and ye chosen counsellors, who, we cannot but hope, will be as ready to grant unto us that holy peace and concord, of which we stand in so much need, as we are to receive it. From all these considerations, we are encouraged to hope, that the events of this day will be propitious."

Having finished his address to the king, Beza next addressed himself to the dignitaries of the church, in the following manner: "What

need of many words? One thing inspires us with hope, which is, that we trust, that you, with whom we are to be engaged in this conference, will be disposed, under the influence of the law of charity, to use your endeavours to illustrate the truth, rather than obscure it;—to instruct, rather than contend;—to weigh arguments, rather than impugn them. Finally, that you will exert yourselves, rather to arrest the existing evils than to render them fatal and incurable. And now, in the name of that God, who hath convened us in this place, and who is the witness of our thoughts and words, we entreat and beseech you, to divest yourselves of all prejudice and passion, in regard to what has been said, written or done, during the last forty years, so that the proposed end of this conference may not be defeated. And as it relates to us, you shall find, by the blessing of God, that docility and readiness to receive the truth from the word of God, which I trust you desire. Do not suppose, that we have come hither to maintain any error; for our sincere desire is, that whatever is found wrong in ourselves or in you may be corrected. Do not suppose that we entertain the arrogant design of overthrowing the church of God, which we know must be eternal. Do not imagine that we seek to reduce you to the same mean and humble condition, in which we are placed: with which, however, by the grace of God, we are contented. Our desire is, that the foundations of Jerusalem should be firmly established and her ruins restored;—that the spiritual temple should be re-edified, and that the house of God, built up with living stones, should recover its pristine splendour;—that the dispersed sheep should be collected, and brought back to the fold of the one great Shepherd. This is our design, this our purpose, and most ardent wish; which, if you have not hitherto believed, we hope you will have no reason to doubt, when with all patience and gentleness, ye shall have entered into conference with us. And, now, I fervently wish, that instead of disputations and arguments, we could, with united voices, sing a song of praise to God, mutually pledging ourselves, that henceforth, with our combined forces, we would assail the hosts of unbelievers. It will, indeed, be a disgraceful thing, if, while we both preach the doctrines of peace and concord, we should evince a disposition easily to separate and with difficulty to be reconciled. But why mourn? These are things which may and ought to be wished for by men, but to effect them, belongs to God alone. And may it please him, of his infinite goodness, to forgive our sins, and in the place of our darkness, to illuminate our minds with the light of truth; and thus to accomplish for us, that desirable end which is so necessary to our peace."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Tombuctoo.—M. Auguste Caille, the French traveller who has succeeded in reaching Tombuctoo, has been rewarded by his king, with the title of knight of the Legion of Honour, and a pension.—He has also received ten thousand francs from the Geographical Society. The information he communicates is represented as affording a very interesting connexion between the accounts furnished by Watt and Winterbottom, in their journey to Timbo, in 1794; by Major Laing's in the countries of Kouranko and Soulimana, in 1822; by M. Mollien's in Foutah-Jalloh, in 1818; by Mungo Park's to Joliba, in 1795, and 1805; by Dochard's to Yamina and Bam-

makou, in 1819; as well as all the itineraries of caravans on the route from Tombuctoo to the country of Tafilet.

"There can no longer be any doubt," says a Paris paper, "concerning the very high situation of the sources of the Bafing, the principal tributary of the Senegal. M. Caille, having set out on the 19th of April, 1827, from Cakondy, the tomb of Major Peddie and Major Campbell, crossed that river at Bafila. He also crossed the great stream Joliba, and thence went to Kankan, where he spent some time—a large city in the country of the same name, which supplies much gold from its mines. From this place he travelled about 200 miles to the eastward, beyond the Soulimana, to the village of Time, where he arrived on the 3d of August, and was detained by illness five whole months.

"At Time began another excursion towards the north, which is the second part of the journey. Designing to reach the Joliba again, he set out on the 10th of January, 1828, and after passing through more than one hundred villages, and examining the situation of Sego from a short distance, he saw that river once more at Galla, on the 10th of March, approaching it from the west, and crossed an arm of it to reach Jenna. All this is entirely new; as well as his route from the environs of Timbo to Time.

"The third portion of his journey was on the great river, (the Joliba or Niger,) having embarked 23d March, after a residence of thirteen days at Jenna. The water was at that time low. The river was in some places a mile in breadth, and in others much narrower, varying in depth and clearness. His journal notices the tributaries and the islands of this stream, and refers particularly to Lake Debo, (the same which is designated, but misplaced in French maps as Lake Dibbie,) and he gives new and authentic notices and statements, along the whole course of the stream. On the 17th of April, he arrived at Kabra, the port of Tombuctoo, and entered the city on the following day. On the 4th of May he left it for El-Arawan, which he reached in six days, and the wells of Teligue in eight more.—All the springs of fresh and brackish water were carefully noted by M. Caille, during his passage through the desert. He suffered doubly the fatigues and privations of that trying journey, on account of the season of hot east winds. He left El-Arawan on the 19th of May, but did not reach El-Harid until the 29th of June. There the caravan was divided into several parts; on the 23d of July, he arrived at Tafilet. He reached Fez on the 12th of August; and, by the aid of a guide, arrived at the sea coast, and September 17th was received by the French Consul at Tangiers, where it was difficult to recognise him in his disguise."

The Tea Plant.—It has been doubted whether there is more than one variety of the tea plant. Dr. Abel is inclined to believe there are two, but that either will yield both the black and green teas, according to the mode of preparation. Dalrymple thinks the principal difference between the black and green, is the age of the leaf—the latter being prepared when the leaf is in a less mature state, and while it contains a quantity of viscid, and to a certain degree, narcotic juice, which gives the peculiar character of the hyson teas. Abel remarks that leaves slowly dried will retain more of the green colour than those that are rapidly dried. The *green* tea is carefully dried by exposure to the open air in the shade, the *black* by artificial heat, in shallow pans, over a charcoal fire. The difference of latitude in which these teas are cultivated will show the difference, we think, of species. The green tea district lies between the 29th and 31st degrees north latitude, and the black tea district between the 27th and 28th degrees north latitude. The green teas met with in India, are the *gunpowder*, with a leaf rolled quite round, and the *hyson*, the leaf of which is small, closely curled, and of a blueish green. Of the black teas, the three following are the best: 1st, the *Pouchong*, of a peculiarly delicate flavour, not often met with out of India or China. 2d, the common *Souchong;* and 3d, the *Bohea tea*, called in China the *wooe-cha*. Tea is a product of Japan. The Chinese use only the black teas, and prepare the others for exportation. It was first introduced into England during the Commonwealth, and now about twenty-two millions of pounds, are annually consumed there; in the rest of Europe more than five millions, and about as much in America. Dr. Clarke says, in his Travels, speaking of the virtues of this plant, that "The exhausted traveller, reduced by continued fever, and worn by incessant toil, experiences in this infusion, the most cooling and balsamic virtues; the heat of his blood abates, his spirits revive, his parched skin relaxes, and his strength is renovated."—*Washington Chronicle.*

We are happy to state, that the first number of a newspaper, in the Chinese character, has been issued lately from the press here. It is, we believe, exclusively of a miscellaneous nature, and intended for circulation among the Chinese. We have not heard of any of them offering themselves as subscribers, but even were the numbers to be distributed gratis, an advantage may be gained by enlightening

the stiff notions of the Chinese on a variety of subjects, and thus gradually giving them a relish for other reading than the musty books of the sages which few understand. The paper in question is printed on one side of a tolerably sized sheet, and seems to contain a diversity of intelligence. The last article gives an account of the death of the Rev. Dr. Collie.—*Malacca Observer, May 20.*

Cochineal Insects.—It is perhaps not generally known, that the cochineal insects have been introduced into Spain from America, and that they thrive well in the neighbourhood of Cadiz. From Cadiz a quantity of them were carried to Malta, on account of the British Government, by Dr. Gorman, and it is said that they are likely to do well on that island. The plant Apuntia, or prickly thorn, on which they subsist, abounds on all the coasts of the Mediterranean.

Institution for the Blind.—A plan is in agitation at Boston, to establish an institution, similar to those of Liverpool, Paris, and Edinburgh, where proper instruction may be imparted to those who feel the warmth but see not the light of the sun—who inhale the fragrance of the rose, but discern not its beauty—we mean the blind, of whom it is said there are one hundred, of an age suitable for instruction, in the commonwealth of Massachusetts alone, and in New England two hundred. The movements now making to establish this benevolent institution, are owing to the exertions of a medical gentleman, of Boston, from whom the following facts have been gathered, in regard to the institutions of Paris and Edinburgh. The pupils of both sexes are received into different departments, and taught in some mechanical profession, such as making twine, fish lines, galoshes, book-binding, whip making, music, &c. together with such occupations as basket making, mat-braiding, &c. which are often adopted by the uneducated blind. They are paid a weekly salary, according to the amount of work produced, and the articles are sold for the institution. The girls are taught to sew, and perform the common needle-work occupations of females. For these labours, many of the pupils receive, not merely wages enough to support themselves, but sufficient to assist in the maintenance of their families, when their situation renders it requisite. Besides these mechanical employments, the blind are taught to read, by means of the raised letter; to write for the reading of those who can see; to write for each other's perusal by a process now probably completed; to communicate with each other by means of the string alphabet; and to print, not only in black letter, but in their own raised letter, with apparatus invented for the purpose.—Indeed it is astonishing to see a book in the common letter, printed by the blind. To such a degree of utility and perfection can the education of the blind be extended.

The establishment of such an institution in this country, would be a charity worthy of the support of the good.

Use of Liquors in the Army.—The Secretary of War, in reply to an inquiry made of him by the H. of Representatives, whether the use of ardent spirits can be dispensed with in the army of the United States, has made a report. He gives it as his opinion, that the habitual use of ardent spirits, even in moderate quantities, is unfavourable to health, and that the chances for vigour, health and long life, are in favour of him who abstains from it altogether. He, however, thinks that so small a quantity as a gill a day, taken at different times, is not calculated to impair the health of persons engaged in active employments, and that the sudden abandonment of it, by persons who have been in the habit of using it, might prove injurious to their health.

Some idea of the immense extent of the Mauch-Chunk Coal-Mines, may be formed, from the following report of the Committee appointed by the Legislature of New York, to view the Morris canal, and inclined planes:—"On Thursday night, the fourth December, the Committee lodged at Bethlehem. On Friday they proceeded to Mauch-Chunk. On Saturday, sixth December, they went on the inclined plane to the coal field of the Lehigh Company. The day was spent in examining the extent of coal, and the manner of transporting it to the shute or landing upon the Lehigh. The whole top of the mountain, except a few feet upon the surface of earth, is a coal-bed, already ascertained to be many miles in extent, and in depth has been explored more than forty feet, the coal still of a good quality, and most probably extends to the base of the mountain, which is nine hundred feet high, and may, in a manner be considered as inexhaustible."

Phoca.—On the 1st inst. a Seal was killed, by Mr. Thomas A. Houston, in Sapelo river, about 3 miles from Southerland's Bluff, in M'Intosh county. From the nose to the end of the hinder fins, it measured seven feet four and a half inches, and across the breast twenty inches. The blubber on his side was fully two inches thick. This is the first animal of the kind that has, so far as our knowledge goes, been killed in Georgia. Indeed the belief has hitherto prevailed that the Seal

never visited our coast; though one or two incidents, which happened after the September storm of 1804, impressed us with an opposite opinion.

Interesting Discovery.—We understand, that Mr. Jabez Smith, and Mr. Follet, of Petersburgh, have just taken out a patent for a discovery which promises to be of great importance to the cotton planter—The object is to separate the kernel of the cotton seed frem the hull—and the former to be used for making oil.

Each bushel of seed is said to produce 3 quarts of oil, of a quality, little, if any, inferior to the linseed oil, and applicable to nearly every purpose for which that species of oil is employed.—*Richmond Compiler.*

"Washington Irving's Tales of the Moors," will be out in a few weeks. They are, it is said, a history, in effect, of the rise, glory and downfall of the Moors in Spain; composed by Irving, chiefly out of MS. during his recent stay at Seville.

LIST OF NEW PUBLICATIONS.

As we omitted our list for last month, we present our readers with both, in the present number.

The Subaltern's Log Book.—The Juvenile Keepsake.—The Young Americans.—Stewart's Journal to the Sandwich Islands, 3d edition.—The Fall of Babylon, by the author of Pierre and his Family.—Life of the Rev. W. Tennant.—Memoirs of the Rev. Dr. Doddridge, new edition.—Alice Bradford.—Mr. Holyoke, a Tale for Sabbath Schools.—Biographical Sketches of Great and Good Men.—Infant Education.—Tales extracted from the English Souvenirs.—Gordon's History of Pennsylvania.—Zillah, a Hebrew Tale.—Flint's Western Geography.—Life of E. Gerry. Second Series.—The Disowned, by the author of Pelham.—Tokeah, or the White Rose.—Tales of Women.—Life in India.—Arnott's Elements of Physic.—Map of the Sacred Countries, with the Modern and Ancient Names.—The Persecuted Family. By R. Pollock, author of the Course of Time.—Hebrew Christomathy, by Professor Stuart, of Andover.—Lectures on St. Matthew, by Bishop Porteus. Cheap edition, published by E. Littell.—Private Thoughts on Religion, by Bishop Beveridge.—A Journey round my Room; from the French.

Religious Intelligence.

We earnestly bespeak from all our readers, a very attentive and candid perusal of the following

CIRCULAR.

Office of the Board of Missions of the General Assembly of the Presbyterian Church,

No. 210, South Third Street, Philadelphia, February 25th, 1829.

To the Churches and Congregations under the care of the General Assembly of the Presbyterian Church in the United States, and to the friends of Missions generally.

Very dear Friends and Brethren,

The Executive Committee of the Board of Missions, appointed by the last General Assembly, beg leave again to address you, respecting the highly interesting and important missionary concerns which have been entrusted to their care.

We wish, first of all, respectfully and affectionately to put you in remembrance of our former address, published in several of the religious periodicals of the day, and appended to the Minutes of the last General Assembly, and earnestly to entreat you to give it, renewedly, a very attentive perusal, and a prayerful consideration. In that communication, the principles, plans, and wishes of the General Assembly's Board of Missions are clearly developed, and have, we would hope, already commended themselves to the understanding, heart, and conscience, of every sincere friend of the Presbyterian Church, by whom they have been duly considered. We would here devoutly express our gratitude to God, and offer our thanks to many of the churches, and to individual patrons, that the appeal to which we now refer was not made in vain, but has already resulted in a large increase of our funds, and in communications from various parts of the Union, of the most gratifying and encouraging nature. From the experience we have thus had of your confidence and liberality, we should have deemed a second appeal at this time entirely unnecessary, had not certain circumstances recently occurred, with which we deem it important that you should be as fully and accurately acquainted, as the nature of a special and limited communication will permit.

We do most unfeignedly and deeply regret the necessity which has been laid upon us, as the servants of the Presbyterian Church, to present ourselves before you in the unwelcome character of com-

plainants against any portion of the recognised "household of faith;" and more especially against that particular portion of it, by whose avowed opinions, purposes, and acts, we feel ourselves assailed and aggrieved. But while we are fully conscious that a course of measures has been adopted, and that too by those whom we have ever loved, and still regard as brethren in the Lord, which avowedly contemplates nothing less than the utter annihilation of the long-tried and venerable Board of Missions of the General Assembly, and consequently of the Committee that now address you; we are still firmly resolved to proceed no farther in our statements and remarks to you, than may be absolutely necessary for *self defence*, although in so doing we must sacrifice not a little of the strength of our cause. We solemnly and honestly repeat the assurances we have before given you, and in the explicit language of our former address we say—

"Suspect not, brethren, that we wish to excite or cherish in your minds a bigoted or sectarian spirit. We disclaim it utterly: and that we may not be misunderstood, we beg to make a full and frank avowal of our real wishes and views. We say then, that being on conviction and by choice Presbyterians—having given a decided preference to the doctrines and order of the Presbyterian Church—we think that, on every principle of consistency, we are bound to support that church. We further say, that it is our wish that this church should send forth missions, both to the heathen and to her own destitute population—believing that the church is bound to this, by the explicit command of her glorified Head 'to disciple the nations—and to preach the gospel to every creature;' and that in obeying this command, the universal church cannot conveniently act, nor at present act at all, but as it is divided into those various denominations, to each of which the members that compose it have formed a special and conscientious attachment—believing also, that our church can be stirred up to far greater exertions in the missionary cause, by her own officers and agents, acting by her appointment, than by any individuals, however personally respectable or influential, whom she does not appoint nor direct, and who owe to her no peculiar responsibility. These, brethren, are honestly our views and wishes; and we have none more sectarian than these, in regard to the duty of our church relative to missionary concerns. If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them."

When this frank and open avowal of our views and feelings was published, and sent forth to the churches and the world, we did hope and thought we had *reason* to hope, that we should have been permitted to pursue, without hindrance or opposition from any quarter, the course of missionary operations which had been fully marked out and authorized by repeated acts of the General Assembly of former years, and which was clearly and fully defined by the declaratory acts of the last Assembly in the following words, viz.—

"The Committee of Conference reported, that after mature deliberation, they recommend the following resolutions, which were adopted, viz.

"Resolved, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, or any other country, but also among the heathen, in any part of the world; to select, appoint, and commission missionaries, to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and, in general, to manage the missionary operations of the General Assembly.

"It is therefore submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess.

"Resolved, That an addition of seven laymen be made to the present number of the Board of Missions."

But we find it our painful duty, brethren, to inform you that the kind, and open, and fraternal expressions of friendship and good will, on the part of the Board of Missions, have not been reciprocated by *all* the Christian brethren to whom they were cordially addressed. Shortly after the rising of the last Assembly, respectful and affectionate letters, as mentioned in our former circular, were sent by this Board, both to the A. B. C. F. Missions, and to the Executive Committee of the A. H. M. Society. The letter to the American Board was answered in a manner which was peculiarly gratifying to our feelings, and we were encouraged to believe, that we should ever be regarded by the highly esteemed members of that venerated society, as humble co-workers with them in the hallowed enterprise of evangelizing the world—nor has any thing since occurred to destroy this confidence.

The letter to the Executive Committee of the A. H. M. Society was also answered, but in a spirit so manifestly different from that which characterized the commu-

nication of the American Board, and from that in which the Executive Committee of the Home Missionary Society had been addressed, that no member of the General Assembly's Board of Missions could fail to perceive, that notwithstanding all their frankness, and cordiality, and friendship, they were really regarded and addressed by the Committee in New York, as the promulgators and abettors of a scheme, which must necessarily result in unhappy divisions and contentions throughout the Presbyterian Church; in a diminution of the charities of the churches; and in various other injuries of the most serious kind. As these several letters have been published in the Christian Advocate and the Philadelphian, in the months of September and October last, we forbear further comment here, but would earnestly recommend to you their attentive perusal.

But although the Board of Missions felt themselves deeply aggrieved by the reply of the A. H. M. S., yet, as we earnestly deprecated a publick controversy with a sister institution, which had but recently been organized, and had already, as we believed and stated, accomplished much good, we deliberately resolved to make no reply; but in the spirit of meekness, forbearance, and love, steadily and vigorously to move onward in the work assigned us. Agreeably to these resolutions, our Corresponding Secretary and General Agent went forth among some of the churches in Pennsylvania, New Jersey, Maryland, and New York; and in the course of a very few weeks, we had the satisfaction to learn, that nearly forty churches had been organized on the 50 cent plan proposed by our Board; that the General Agent was received with great cordiality, and that the plans and operations of our Board were highly approved by its numerous friends. In the mean time, the Board spared no pains to procure and commission missionaries to supply the destitute, and missionary agents to preach and organize sessions and churches as auxiliaries, in more distant parts of the country: and they now have the pleasure to inform you, that their income for missionary purposes, since May last, already exceeds the sum of five thousand dollars, and is daily increasing; that they have commissioned, within the same period, 78 missionaries, who have been actively employed in 19 different states and territories, besides 11 missionary agents, who have been engaged in their appropriate duties, in 7 different states. Of these missionary labourers, there are 8 in New York; 2 in New Jersey; 23 in Pennsylvania; 14 in Ohio; 5 in Indiana; 4 in Kentucky; 6 in North Carolina; 1 in Arkansas; 2 in Tennessee; 3 in Louisiana; 1 in Missouri; 2 in Florida; 1 in Alabama; 2 in Virginia; 2 in Massachusetts; 2 in Georgia; 2 in Delaware; 7 in Maryland; and 1 in Michigan.

By comparing the above statement with the last report of the American Home Missionary Society, it will be perceived that this Board, during the *nine months* which have elapsed since their re-organization, have been enabled to employ about the same number of labourers, if we exclude the single State of New York, as that Society has done—and we confidently believe, from the measures which are now in successful operation, that this Board will soon have a larger income pledged annually for ten years to come, than was that of the Home Missionary Society, for the year which terminated at the date of their last report. These facts being well known to the Society in New York, the Board of Missions were not prepared to expect from them, propositions of so objectionable a kind as have actually been made within the last two months.

Some time in the month of December last, the Rev. Absalom Peters, the Secretary of the American Home Missionary Society, visited this city, for the purpose of raising funds for the Committee in New York; and by a few of our congregations he was cordially received, and liberally aided—other congregations being of choice connected with this Board. During his stay here, Mr. Peters had repeated interviews with the Rev. Dr. Ely, our late Corresponding Secretary and General Agent; and they at length agreed, as individuals, without at all consulting either the Committee or the Board of the General Assembly, to recommend to the committees with which they were respectively connected, a plan for amalgamating the Board of Missions of the General Assembly with the Executive Committee in New York. This plan was first submitted by Mr. Peters to the Committee in New York, and on the 17th of December, 1828, that Committee, by a unanimous vote, adopted a resolution, to propose such an alteration in the 3d Article of their constitution, as should fully embrace the plan of amalgamation. The Articles, as thus conditionally adopted, read as follows—viz.

"Article III. The Officers of the Society shall be a *President*, *Vice-Presidents*, a *Treasurer*, an *Auditor*, a *Corresponding Secretary* and a *Recording Secretary*, who shall be annually appointed by the Society; and *Fifty Directors* to be appointed annually by the *General Conference of Maine*, the *General Association of New Hampshire*, the *General Convention of Vermont*, the *General Association of Massachusetts*, the *General Association of Connecticut*, the *Evangelical Consociation of Rhode Island*, the *General Synod of the Reformed Dutch Church*, the *German Reformed Synod*, and the *General Assembly of the Presbyterian Church in the United States of America*, in proportion to the number of Ministers severally embraced in the above named Ecclesiastical Bodies; which said

Directors shall enter on their duties at the close of the Anniversary next succeeding their appointment; and the said officers and Directors, together with the Directors for Life, shall constitute a Board, seven of whom shall be a quorum at any meeting regularly convened. And it shall be understood, that, should any of the above named Ecclesiastical Bodies neglect or refuse to appoint their proportion of the said *Fifty Directors*, it shall be the duty of the Society, at its next Annual Meeting, after such deficiencies shall have occurred, to fill the vacancies occasioned by such neglect or refusal.

"2. That the following words shall be added to article fourth of the said Constitution, viz.————' and forward a copy of the same [the Annual Report] to each of the Ecclesiastical Bodies named in the third article of this Constitution.' "

Shortly after this Mr. Peters again visited Philadelphia, and requested an interview with the Board of Missions. A special meeting was immediately called, and fifteen members of the Board attended —The propositions from New York were presented, and Mr. Peters received a patient and candid hearing on the subject— After considerable deliberation the Board adjourned, in order to afford ample time for inquiry and reflection. Four days after, the Board was again convened, and fourteen members attended, and the result of this second meeting was, the adoption of the following minute and resolutions, viz—

"The consideration of the proposition from the Executive Committee of the American Home Missionary Society was resumed, and after a free discussion, the following resolutions were adopted, viz—

"Resolved, as the opinion of this Board, that the Board is utterly incompetent to entertain any such proposition as that which is made to them by the Executive Committee of the American Home Missionary Society; inasmuch as the Board has not been invested with any power for such a purpose, by the General Assembly; and further

"Resolved, That if this Board did possess the necessary power, it is the opinion of the Board, that the measure proposed is altogether inexpedient; it being the deep conviction of the Board, that the interests of the Presbyterian Church, and the sacred cause of Missions, require that the character and powers of the Board should remain as they are, without any such modification as that which has been proposed.

"It was also resolved, That the Executive Committee of this Board be instructed to communicate the above resolutions to the Executive Committee of the American Home Missionary Society."

After the friendly interview with Mr. Peters, to which we have referred, and the decided expression of the sentiments and feelings of the Board of Missions, it was earnestly hoped that the Home Missionary Society would permit the whole matter to rest; and that they would at length accede to our propositions for such an undisguised, and friendly, and intimate correspondence, as would effectually obviate all disagreeable collisions, and enable both Boards to prosecute, to the full extent of their wishes and their means, the arduous and benevolent work of Missions. This fondly cherished hope, however, we are sorry to say, has proved fallacious. The tranquillity and peace of the Board of Missions, and of its numerous friends, have again been disturbed by an elaborate Circular, which was issued from the office of the American Home Missionary Society on the 5th of the present month, and addressed, as we understand, not only to all the officers, and many other patrons of that Society, but, also to several members of the Board of Missions, and to some of the Committee who now address you. We do most sincerely wish that this Circular could be placed at once, and at full length, in the hands of all our friends, that they might be the better able to judge of the real wishes and intentions of the Committee in New York. As this however is impracticable, we must content ourselves for the present with giving a brief sketch of its contents, and an equally brief reply.

In the introduction to this Circular, the views and purposes of the Committee in New York are very fully disclosed in the language which follows, viz.—

"It has become manifest to many of the friends of both Boards, that even if we suppose the kindest state of feeling to pervade their Executive Committees, they cannot thus continue to exist and act, without interference both in the collection and appropriation of the charities of the churches; nor can they pursue the Missionary work with that unity of counsel which is essential to its highest prosperity —Impressed with the conviction that these evils cannot be avoided, while the present system of separate action is pursued, several members of both Committees have earnestly desired the adoption of a plan, by which these two Boards might be reduced to one."

On this quotation we remark, that as it contains no proof whatever of the positions assumed, it can be regarded only as making known the opinions, or merely gratuitous assertions, of the Committee in New York—It will therefore be a sufficient reply to say, that there are not more than two or three individuals in Philadelphia and New Jersey, belonging either to this Committee, or the Board, who do not utterly disapprove of the plan of amalgamation insisted on by the Committee in

New York, and entirely dissent from the opinions above expressed—Nor is there, as this Committee believe, EVEN ONE member of the Board, in either of the places named, that would not decisively object against the annihilation of this Board, on the plan of the Committee in New York. Thus much of *opinion* to meet *opinion*—The grounds and reasons of *our opinions* will be found substantially set forth in our former address to the churches, and need not here be repeated. After these unqualified expressions of opinion, to which we have referred, the Circular goes on to detail in part, the history of the plan of amalgamation. But while the Executive Committee that now addresses you is carefully represented as "being divided in opinion," and only a mere "majority" of the Board "residing in Philadelphia" are said to have disapproved of the contemplated union, by some omission which we would be desirous to impute, if we could, to forgetfulness in the Secretary, or to an oversight of the printer, the *second* resolution of the General Assembly's Board, which contains a positive expression of their deep conviction of the inexpediency of amalgamation, is totally suppressed.

The Circular further states, that it is the "*purpose*" of the Committee in New York to place themselves in an "attitude to invite the co-operation of the General Assembly in *effecting* the proposed union," and that they have "already conferred with several highly respectable members of the Board of Missions, who give it their cordial approbation." It is a matter of deep lamentation with us, Christian brethren, that the "*purpose*" has thus been formed, and publickly announced, by a voluntary association, which has not yet been three years in existence, but which we have uniformly regarded and treated as an efficient sister institution, to call upon the General Assembly, at its next meeting, by a single blow, to annihilate for ever a Board of Missions which has been for a long series of years sustained, and cherished, and approved, by the supreme judicature of our church, and which is chargeable with no recent offence, but what has been given by a prompt and strict obedience to the last orders of that General Assembly which it is proposed to address for its suppression. But we cannot be persuaded, for a moment, that such an act of extermination will ever be placed upon their records. "And we are the more inclined to believe that the plan will" *not* "be favourably received by the General Assembly, from *our* having already conferred with several highly respectable members," alluded to in the Circular; and by so doing, are happy to have it in our power to say, *we are perfectly assured*, that while those distinguished individuals may have indeed expressed their approbation of the plan of amalgamation, *in itself considered*, and their *sincere desire*, that all its contemplated *results*, may *one day* be realised; they are at the same time *decidedly of the opinion*, that it is by no means adapted to the age in which we live, nor to the present circumstances of the Church of Christ; and that it would be highly inexpedient and dangerous to bring it at all before the General Assembly. In this matter we do not speak unadvisedly—and we do most sincerely hope, that our brethren of the H. M. Society, will be induced to pause, before they proceed to measures, which must, almost of necessity, result in consequences which we most solemnly deprecate.

The remaining part of the Circular is systematically arranged, and its specified objects are to detail—1. The evils of the present system.—2. The advantages of the proposed union.—3. To answer the alleged objections to the proposed union.

As to the evils of the present system, and the advantages of the proposed union, the Board perfectly agree with this Committee in the firm persuasion that they are altogether imaginary and hypothetical. If indeed the Committee in New York are absolutely determined, that the Board of Missions shall be exterminated, that they themselves will be the "*single centre*," to which applications from congregations needing assistance may be made—that they alone will "maintain a single central office, and a single system of agencies for Home Missions"—then truly it is perfectly easy to perceive that the existence and successful operations of the General Assembly's Board may stand in their way, and that some advantages might be secured to them from its speedy dissolution. But why, we would inquire, has such an attitude been assumed by that Committee? Surely it is not necessary. The Board of Missions have deliberately marked out their own plan of operations, and they confidently anticipate complete success; but it has never once entered into their hearts to conceive, that the Committee in New York must cease to be; nor yet that the sphere of its operations need in any degree to be contracted, in order that the views of the Board may be realized in all their extent. No. We have ever wished, and still do most sincerely wish them, God speed, in all their consistent efforts to collect the charities of the churches, and to send forth faithful heralds of the cross to the destitute. And we are not only willing, but anxious, that the churches should be left entirely to their own unbiassed and deliberate choice, of the particular channel through which their charities shall flow forth to bless the perishing: nay, more, that the God of all grace may give to the poor a heart to pray, and to the rich a disposition to contribute liberally,

in aid of either of these Missionary Boards, agreeably to the decided preference of every donor.

But enough has already been said respecting the Circular in question; and without even naming the objections to our plan which the Committee in New York have remarked upon, but not answered; and without specifying the still more numerous and insurmountable objections, which exist in our own minds to the plan of amalgamation or dissolution proposed, we confidently make our appeal, Christian brethren, to your candid judgments, to your consciences, and to your hearts, and we solemnly ask you, whether you are prepared to merge all the Missionary operations of the Presbyterian Church in these United States, in a single voluntary Association, which never has been, and never can be, truly responsible to any organized Ecclesiastical Body? For it is too plain to require proof, that a responsibility to nine separate and independent bodies, each of which would be entitled to insist on an obedience to its own instructions, and in case of refusal, to withhold its approbation, is utterly inconsistent with any responsibility that can be useful, or even deserving of the name.

Did we suppose it possible, brethren, that you could answer in the affirmative, the interrogatory which we have just proposed, we would pause, and most seriously request you to consider the real import of the command which was given to the church by its glorious Head and King, "Go YE into all the world and preach the gospel to every creature." We would endeavour by argument to enforce the obligation which clearly rests upon you, and upon all, not merely as individuals, but as *constituent parts of the visible church*, to be earnestly engaged, in a distinctive, associate capacity, both in the work of Foreign and Domestick Missions. We would place in full array before you, the constraining example of the Apostles and primitive churches, and of the church indeed in every age of light, and benevolence, and action: and we would specify the jealousies, and strifes, and contentions, and divisions, and heresies, and schisms, which must almost unavoidably result to the church, from the surrender of her covenanted rights and privileges of a Missionary character, into the hands of any given number of irresponsible individuals, however pure their intentions, or however good their motives. But such a deprecated result we do not anticipate. We will only entreat you, then, brethren, candidly and attentively to consider, and promptly to answer, by your prayers, your counsels, and your contributions, the high and undeniable claims which the Presbyterian Church, as such, has upon you. Remember, brethren, that ever since the organization of the first General Assembly, in 1789, that venerable Body has been steadily advancing in the work of Christian Missions. During the first 27 years, its operations were conducted by a Committee, annually appointed for the purpose. In 1816, the sphere of Missionary operations was enlarged, by the organization of the Board of Missions. In the course of these 39 years, great and incalculable good has been accomplished by the Missions of the Assembly, both among the Indians of the wilderness, and the unhappy Africans of our country, and the destitute and perishing white population of our land, throughout almost every State and Territory of the American Union. By the instrumentality of Missionaries sent forth by the Assembly, previous to the month of May last, nearly *nine* hundred Presbyterian churches have been collected and organized, and many thousands of souls have thus been brought into the visible fold of Christ.

The Presbyterian Church, in the year 1704, embraced but a single presbytery, which was in that year organized in Philadelphia, comprising six ministers, and having under its care eight or ten congregations. It now comprises *ninety* presbyteries, and 1968 congregations, and extends from Maine and Montreal on the East and North—to Louisiana and the Floridas on the West and South: and it is substantially true to affirm, that this increase of numbers and territory is the fruit of Presbyterian Missions, conducted by the church, as such.

On the whole, Christian brethren, when you attentively consider the practical exposition, which your revered and pious forefathers have given you of their sense of the real import of the command to evangelize the world—and the immense benefits which have resulted to the cause of truth and righteousness from their united counsels, prayers and efforts, as a distinct portion of the Christian Church; and when you revert to the statements which have now been given you, relative to the present flourishing condition of the Assembly's Board, and the still more animating prospects which are full before them—we do most confidently expect, that you will not only be prepared to discountenance at home and abroad, all attempts to dissolve the General Assembly's Board of Missions, but, also, that you will become permanent supporters and patrons of that Board, by putting forth prompt and vigorous efforts to increase its resources, and that, above all things, you will let us share in your friendly counsels, and in your unceasing, fervent prayers.

Wishing you grace, mercy and peace from God our Father and the Lord Jesus

Christ, we remain, beloved brethren, sincerely and affectionately, yours in the Lord.

Signed in behalf of the Executive Committee, and by the order of the Board of Missions of the General Assembly of the Presbyterian Church in the United States.

ASHBEL GREEN, *President.*
GEORGE W. BLIGHT, *Recording Secretary of the Executive Committee.*
JOSHUA T. RUSSELL, *Cor. Sec'ry and General Agent of the Board.*

The following letter has been addressed to a number of select individuals, who, it is hoped, will add their names to the subscription of $100 per annum, for ten successive years, with the condition specified. As it is impossible for the Committee to be acquainted with all the individuals, of liberal minds and adequate means, who may be disposed to favour this subscription, we hope that some of our readers, who may not be specially addressed, will send in their names, either to the General Agent or to the Editor of the Christian Advocate.

Office of the Board of Missions of the General Assembly of the Presbyterian Church in the United States,
No. 210, south Third Street, Philadelphia,
Feb. 23, 1829.

Dear Sir,—By order, and in behalf of the Board of Missions of the General Assembly, we beg leave respectfully to commend to your very particular attention, the general objects and plans of the Board, as developed in a Circular appended to the Minutes of the last Assembly, and also in a second Circular, which we have felt ourselves constrained at the present time to issue, and which will accompany this letter.

We are happy to inform you, that the friends of this Board in the City of Philadelphia, have recently opened a subscription for the purpose of affording efficient and continued aid to the Board, in prosecuting and extending its benevolent operations. Without any special effort, a number of signatures have already been obtained, and sanguine hopes are indulged that a large proportion, probably one half of the whole number, will be secured in this City. We have had the happiness to receive a few names from abroad; and we are encouraged to calculate that many more will be added to the list, as soon as this plan of subscription is more generally known.

Most of the congregations in this city and its vicinity, have already been organized on the 50 cent plan, and we expect, by a special effort, to raise here several thousand dollars more for the current year. The Board are now considerably in debt to their Missionaries and Agents, and they are extremely desirous of extending, as soon as possible, their missionary operations, in order that they may in some degree meet the pressing calls which are made upon them daily from different quarters, and particularly from the South and West. Moreover, they are convinced that the continuance and successful operations of the Board hereafter, will materially depend on the zeal and liberality of their friends, at the present interesting crisis.

From their knowledge of your particular attachment to the Presbyterian Church, and to those institutions which are specially designed and calculated to promote its prosperity, and from their confidence in your christian liberality, the Board have been encouraged to hope, that you will not only excuse the liberty they have taken in addressing you, but that you will also feel a disposition to forward your name, to be added to the $100 subscription, or, in some other way, efficiently to aid them in the present emergency.

It would afford us great pleasure to hear from you as soon as may be convenient.

With sentiments of great respect, yours, &c.

ASHBEL GREEN,
ARCHIBALD ALEXANDER,
ROBERT RALSTON,
JAMES MOORE,
SOLOMON ALLEN,
GEORGE W. BLIGHT,*
JOSHUA T. RUSSELL, *Cor. Sec. and General Agent.*

☞ Hoping, Sir, that you may know of individuals to whom you can apply for signatures on the plan before alluded to, we give you a transcript of the subscription paper which has been opened in this City—It is as follows:

"We, the Subscribers, agree to pay to the Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the United States of America, for the Board of Missions acting under said Assembly, the sum of One Hundred Dollars a year, for ten years in succession; provided that one hundred subscriptions of the same amount shall be obtained before the first day of December, A. D. 1829, and it being understood that the death of any subscriber shall render his or her subscription null and void after that event.—Philadelphia, October 26th, 1828."

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* The Rev. Dr. Ely's absence from the city prevented his signature—He is a subscriber on the plan proposed.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 91.)

NINETEENTH COMMUNICATION.

In a letter to the Corresponding Secretary, dated

"*Strasburg, Dec.* 1, 1828,"

Messrs. James Kerr and Amos Miller say,

"We feel exceedingly anxious to have the regular administrations of the gospel amongst us; believing that it is a means which the Great Head of the Church has made use of in carrying on his work in this place. Two years and a half since there was but one professing member in this place, belonging to the Presbyterian Church: there is now a congregation organized here, consisting of twenty-five communicants: and we have no doubt but that, through the faithful preaching of the gospel and the blessing of God, the work will go on. We are situated in a thickly settled country, and in a thriving village. Very soon after our application, which you received, the Rev. Samuel Sturgeon came to our place, recommended by the Rev. Mr. Gray, of Easton, who has continued to preach to the acceptance of the people, and appears to be a man calculated to do much good in this place."

The letter proceeds to state, that Mr. S—— has been received under the care of the Presbytery of Newton, and that the congregation has subscribed 250 dollars per annum, for his support. This being insufficient for a minister, with a wife and four children, and the people being unable, at present, to subscribe more, the sum of 100 dollars was solicited, for the year, from the Board of Missions, and granted by the Executive Committee.

The following extracts are from a letter written to the Corresponding Secretary, by the Rev. Wm. Sickels, dated

"*Indianapolis, November* 23*d*, 1828.

"I left Virginia on the 5th of May, and arrived in this state on the 5th of June, having been detained some days by the inclemency of the weather, and the rise of the waters. On my journey to this state, I preached 20 times. I arrived in Indianapolis on the 18th of June, taking a circuitous route through Decatur, Rush, and Shelby counties, and preaching in destitute places. Mr. Bush, having been dismissed from Indianapolis, I have supplied this church, one half of the time, from the first of July, till they called another minister—a period of four months, for which they will pay me 66 dollars. The Rev. John R. Moreland, of Kentucky, has accepted the call of this congregation, and is expected here with his family in a few days. Mr. Bush has preached here most of his time since his dismission, but he is said to have preached his last sermon, on last Sabbath. Mr. Moreland is very popular here with the people, and it is believed harmony and unanimity will be restored.

"That portion of my time not employed in this congregation, has been spent in Missionary labour in Hamilton, Madison, Shelby and Rush counties. I have made three visits to Hamilton county; organized a church of thirteen members; administered the sacrament; baptized two children, and preached twenty-two times: visited Madison county twice, and preached seven times: visited Shelby county twice; administered the sacrament; baptized two children, and preached 11 times. I have visited Rush county three times; assisted in administering the sacrament three times, and preached twenty-seven times. In Marion county, on missionary ground, I have preached thirteen times, exclusive of what I have preached in the church of Indianapolis. From the commencement till the close of my first mission, (six months) I have preached 136 times. There have been nine added to the church in this place on examination, since the first of July, and several on certificate. In Shelby county, four have been added on examination, and some on certificate; and to the churches in Rush county, there have been nine or ten added on examination, and some on certificate.

"The church organized in Hamilton county, has the prospect of being supplied once a month, by the Rev. Mr. Moreland, who is only engaged here for three-fourths of his time. Hamilton, Madison, and Shelby counties are all Missionary ground, there being no stated Presbyterian preaching, and they are counties which are rapidly settling, and are not likely soon to be supplied on the plan of the Home Missionary Society. In Rush county, the prospects are better, and I have partly agreed with the people composing the congregations of Rushville and Olive Ridge, to settle with them. They expect to receive some aid, to enable them to employ me three-fourths of my time, leaving me one-fourth to be employed in missionary labour, in the destitute places adjacent. It is very important to the interests of the Presbyterian Church, in this state, that every settled minister should, if possible, act as a missionary, at least one-fourth of his time. This is the only practicable way of supplying many infant congregations; and of collecting and organizing others. Those congregations in which I expect to settle,

will, probably, before very long, require all my time, but until that shall be the case, I shall be glad to employ my unappropriated time, in the service of the Assembly's Board. As the Board, by special request, extended my commission three months beyond the time for which it was first granted, I still hold their commission for three months' labour, to be employed in this state. Though that extension was granted on the supposition that the church of Indianapolis would require my services one half of the time, I suppose my change of location will not prevent me from serving the Board quite as efficiently, and even more so, as my location is in a more populous part of the state.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Board of Missions, during the month of February last, viz.

Of Capt. James Moore, subscriptions in the First Presbyterian Church -	$30 00
Of Second Presbyterian Church, collection at the Monthly Concert of Prayer	9 30
Of ditto 50 cent subscriptions in do. - - - - - - - - -	6 00
Of Geo. W. Blight, Esq., from Rev. Robert B. Belville, from the Auxiliary Missionary Society in Neshaminey - - - - - - - - -	44 00
Of Rev. Charles Hodge, subscriptions at Kingston, N. J., per Rev. David Comfort - - - - - - - - - - - - - - -	28 00
Amount	$117 30

View of Publick Affairs.

London papers to the 7th of January, and Liverpool of the 8th, contain the latest European intelligence received in this country, at the time we write. Nor is the intelligence of great interest. We observe nothing that changes, in any particular, the aspect of the political affairs of the old world, within the last month; unless it be the death of Don Miguel, the usurper of the crown of Portugal—if indeed he be really dead.

EUROPE.

BRITAIN.—A great and unusual excitement has been produced both in London and Liverpool, by the absconding of Rowland Stephenson, a partner in a distinguished banking house, in the former city. It is stated that he has embezzled exchequer bills, as well as overdrawn on the national bank, to a very large amount; and that, with an enormous sum of money, he has endeavoured to escape from Britain—it is believed with a view to come to this country. An advertisement has been issued, with the offer of a thousand pounds sterling, for his apprehension; and the government, as well as individuals, are earnestly engaged to arrest him; but as yet without success. It appears that an indulgence in the most detestable and the most expensive vices, has brought this wretched man into his present situation.—The head of the Roman Catholick hierarchy, a Dr. R. Curtis, has addressed a reply to the letter of the Duke of Wellington, published in our last number. It compliments the Duke, even to the extent of what the Dr.'s folks might call *blarney*, and yet disagrees with him totally, as to the propriety of any delay whatever, in a parliamentary decision of the Catholick question. The Doctor thinks that the Duke's influence, if fairly and fully exerted in favour of the Catholicks, would carry a bill in their favour triumphantly, through both houses of parliament. A correspondence has also taken place between this same Dr. Curtis, and the Lord Lieutenant of Ireland, the Marquis of Anglesea. The Marquis agrees with the Doctor, and disagrees with the Duke; but at the same time urges that nothing should be done or said to provoke the Premier, but every thing to propitiate him; and that the Catholicks should forbear all violence, as highly injurious to their cause. The Marquis has since either resigned, or been recalled from, his vice kingship in Ireland. How this important concern will terminate remains to be seen. It will, we suppose, come before parliament, which was to convene in the beginning of February, and is probably now in session. All the news of any importance, from the theatre of war in the east of Europe, contained in the latest English papers, is comprised in the two following paragraphs.

"There is no later intelligence from the Continent, than has already been received here and published, direct from Paris. It is again asserted that Prussia has been tendering her mediation to the belligerents, but her offers have been rejected almost with contumely. The Russian blockade of the Dardanelles appears to be very inefficient; vessels laden with corn contrive to pass or elude the blockading squadron. Russia, says a London paper, "pays all her employès at a low rate, upon a calculation that they will make up the deficit by peculation or astute contrivances."

An Odessa paragraph of Dec. 13, says:—"The ship Standard, Captain Kanatazoff, arrived in the port of Sebastopol, on the 4th Dec. coming from Varna. At the time of its departure every thing was in the best condition, as well as on the whole line of our cantonments; an attempt of the enemy upon Paravadi had been vigorously repulsed. Some of our men of war continue to cruise on the Turkish coast from Varna to the Bosphorus. The report of the massacre at Crete, of which, from the complexion of our former accounts, we had no doubts, is confirmed." An Ancona date of Dec. 10, says: "The latest accounts from Poros and Syra, return to the subject of the massacre of the Christian inhabitants in the cities of Crete. No Christians are now left in those cities: all have perished by the sword, and all the brethren in the island are devoted to the same fate."

The supplies of grain from abroad, have reduced the price of that article in Britain, and the apprehension of a general scarcity, seems for the present to have subsided.

France—is tranquil and prosperous. The blockade of Algiers by a French squadron is continued, but is said to be inadequate to prevent either ingress or egress—A land expedition is talked of, but it is uncertain whether it will take place. We do not observe any notice of the return of the French troops from the Morea—Probably their presence there is still necessary. Schools of mutual instruction are becoming popular in France, and a considerable number are in operation. A Catholick priest lately claimed the right of contracting matrimony, under the existing laws of the kingdom. The cause came before the court royale, which gave sentence against the priest, with costs of suit.

Spain—remains *in statu quo*.

Portugal.—We do not consider the following as absolutely authentick, but it is the latest intelligence from Portugal, and if true, is important.

"*Death of Don Miguel.*—A private correspondent of the London Morning Herald, under a Lisbon date of December 20th, announces the death of Don Miguel on the 13th, attended with frightful convulsions. The greatest agitation prevailed; the death of Don Miguel, as well as the determination of the constitutionalists to break out in open defiance of his authority, are bruited on all sides. The physicians of Don Miguel continue, nevertheless, to issue daily bulletins, assuring the publick of his complete and speedy recovery. The Portuguese merchants in London fully expected from the tenor of the intelligence from Lisbon, that a revolution would break out in Portugal, and that as soon as the Cortes should be assembled, that a regency in the name of the young Queen would be appointed."

It appears that the emperor Don Pedro is taking effectual measures to apprize the European courts officially, that his daughter Donna Maria is the legitimate sovereign of Portugal—The transports at Portsmouth (England) for the reception of the Portuguese refugees, have received orders to sail at an hour's notice.

Greece.—The southern and central parts of Greece seem to be recovering, gradually, from the effects of the Turkish depredations. The following article, from a London paper, in relation to the adjacent regions, is important.

"Redschid Pacha, of Janina and its dependencies, having been called to Constantinople, to advise as to the means of defending Greece, a great insurrection broke out in that province. Etolia, Acarnania, the mountains of Thessala, and Pindus, as far as Ochrida, were up in arms; and the Albanian Mahometans, who have not been paid, are now joined with the insurgents. Such a movement must lead to important consequences. The result at present places the Christians of Prevesa under the knife of the Turks. As to those of Janina, the greater part of them have taken refuge in the mountains. The Russian fleet which is at Tenedos is accompanied by a swarm of Greek privateers; excesses will again bring ruin upon the commerce of the several neutral nations. Nothing could be more agreeable to the Divan at this season, for there is no doubt that this abuse will give rise to collisions between the European Admirals."

Russia and Turkey.—We have no information of much importance to communicate from these mighty belligerents. Both are straining every nerve to be ready for a tremendous conflict, at the opening of the next campaign. The emperor of Russia

has written a flattering letter to his commander in chief, Count Witgenstein; but has refused him permission to visit Petersburg, deeming his continuance with the army of the highest importance. The Sultan Mahmoud, on his part, has required every Musselman, on pain of excommunication, to hold himself in readiness to take the field.

ASIA.

Recent intelligence, by the way of Britain, represents the state of India as free from war, but not as entirely tranquil. The measures of the late governor general, Amherst, are represented as the subject of much dissatisfaction. The Burmese war, it is said, has not proved favourable to British commerce, as was expected. The cholera has proved exceedingly fatal of late. The missions are prosperous; but the new bishop has already lost his health.

AFRICA.

An English paper contains the following article of distressing information, which we fear will prove substantially true. "On the 14th of November last, an expedition was preparing by the American settlers at Liberia, to destroy a French slave ship and factory at Digby, a place about thirty miles distant, when during the night the magazine, in which they were making cartridges, blew up, and horrible to relate, Mr. Lott Carey the governor, and nine of his people, were destroyed."

AMERICA.

Throughout the whole of our sister republicks of the South, dissentions of the most disastrous and inauspicious aspect prevail. A new revolution has taken place in BUENOS AYRES. The late governor has been expelled by an insurrection, and a new one put in his place. In Colombia, the province of Popayan has revolted, and Bolivar is represented as both tyrannical and unpopular, constantly exposed to assassination, fearful of his life, and probably tired of his dictatorship. Yet the war with Peru is going on, and soldiers are rais[illegible] by conscription, and sent manacled to the army. In Mexico, Guerrero has completely obtained his object, and his rival, Pedraza, it is said, has resigned—One account states that both have resigned. The general congress was in session at the last accounts, and a better state of things was hoped for. Civil war is not yet terminated in Central America.

UNITED STATES.—General Jackson, the President elect of the United States, entered Washington in the most private manner, avoiding all military parade, and all ostentation of whatever kind. In this we doubt not he consulted his personal feelings as a mourner, as well as his good sense as the first citizen of a great republick, whose example should always go to the promotion of that simplicity and plainness of manners, without which genuine and healthful republicanism cannot long exist. We write this on the 4th of March, the day of the Presidential inauguration, and of course cannot know what our new chief magistrate will say, on his entrance into office. Our prayer is, and we hope it may be the prayer of every Christian in our land, that Almighty God may richly endue him with grace and wisdom; may grant him every qualification, and all the support, which his exalted station, and his numerous and arduous duties demand; that his administration may redound to the glory of God, the prosperity of our beloved country, and his own comfort, satisfaction, honour, and everlasting felicity. The Washington Telegraph states—"We are authorized to say, that the new Cabinet will consist of Martin Van Buren, of New York, as Secretary of State.—Samuel D. Ingham, of Pennsylvania, as Secretary of the Treasury.—John M'Lean, of Ohio, as Postmaster General.—John H. Eaton, of Tennessee, as Secretary of War.—John Branch, of North Carolina, as Secretary of the Navy.—John M'Pherson Berrien, of Georgia, as Attorney General. It will be seen, that the Postmaster General is to be included in the Cabinet. We learn that the President elect on Wednesday received a letter from Mr. Van Buren, accepting the State Department. The other gentlemen are in this city, and have notified their acceptance in person." Congress closes its sessions with leaving much important business unfinished, and some untouched. We particularly regret that the unhallowed post office law is not repealed.

ERRATA IN OUR LAST NUMBER.

Page 63, col. 1, line 15 from bottom, for *disciplining* read *discipling*.
68, „ 21 „ for 1829 read 1828.

S. L. R. is received, and will appear.